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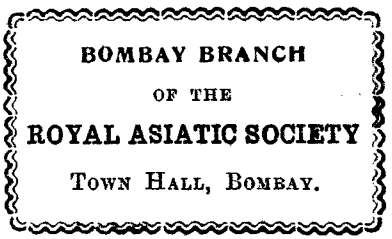

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THE THEOLOGY OF THE EARLY PATRIARCHS,

ILLUSTRATED BY AN APPEAL TO SUBSEQUENT PARTS OF THE HOLY SCRIPTURES;

IN A SERIES OF LETTERS TO A FRIEND.

67898

BY

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n into God were all his works from the beginning of the
d.—Acts xv. 18.

IN TWO VOLUMES.

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PREFACE.

It is, or ought to be, the object of a prefatory discourse, to apprise the reader of what he is to expect in the work which he is about to read, in order that he may be prepared for its perusal by a clew to its general contents. It should, in short, be a paraphrase on the title page and the summary of contents, with any additional circumstances which may be necessary to shed light on the subject of discussion.

The Author, or rather the Compiler, of the following pages feels it to be a duty which he owes to his readers, to inform them that they have nothing new, either of sentiment or diction, to anticipate. The letters which are put into their hands are, for the most part, a compilation from what had been previously laid before the public by authors who are therein mentioned, though references may not, in every case, have been made to them; but though the subject of the letters has been long before the public, it has not, in the Compiler's opinion, obtained due consideration, or he would not again have troubled the world with it. The present volume, then, is to be viewed as a specimen of mental *Mosaic* work, consisting chiefly of quotations, verbally or substantially, taken from a variety of authors. It claims no originality of thought; it offers no novelty of style. The Compiler makes no pretensions to depth of learning or science. He seeks not fame, but truth. His time has been too much occupied

through life in parochial and domestic duties to have allowed of deep research on any subject, and what is here offered to public attention, having been written during the *scraps* of leisure which an almost unbroken series of imperative ministerial avocation has scantily furnished, pleads for an indulgent regard to its imperfections, and pardon for its errors, should such be found in it. He has collected the *tesseræ* of former days; and if any credit be due to him, it is merely that of a new arrangement, and of fixing them in their present relative positions by the cement of a few connecting remarks. He may, however, claim some share of fortitude in venturing to re-edit opinions which have been generally exploded, but which, so far as he knows, have never yet been confuted, unless a sneer is to be considered a sufficient confutation. The Ægis of a Horne, a Jones, and a Horsley, will however secure, in this more candid period than that of the last century when these opinions were first systematically brought forward, protection from the contempt which was then thrown on their more early advocates.

The era in which we live is, perhaps, one wherein the boundary between truth and error, between heaven and hell, as these states are anticipated on earth, is become more defined than it has been at any period, since the time when the long and deeply rooted system of Heathenism was eradicated from a large part of the globe by the publication of the Gospel; or, at least, since the period of the Reformation. What Divine power did at the first creation, it is now doing in the moral world: it is employed in "dividing the light from the darkness," in consequence of which separation, the light is to be purified from admixture, and the darkness must, of course, become more dense. Infidelity, or a rejection of the authority of

Divine Revelation, is spreading its demoralizing and antisocial influence, rapidly and widely, among the lower classes of society, from which it had, hitherto, been excluded; and He who knows the future, as well as the past and the present, alone knows what is to be the result of the awful crisis in which his church is placed. Its state exhibits a new edition of the Bush of Moses, ignited but not consumed; furnishing light in the midst of surrounding darkness; light inextinguishable because Divinely kindled, and illustrated the more, the denser the gloom in which it shines.

Efforts have been made, and are still in operation, for checking the tremendous progress of infidel opinion. In this warfare the following letters offer themselves as forming a corps of reserve. If arguments drawn from the external and internal sources, to which we usually refer in support of the authenticity of Divine Revelation, fail of their effect, in consequence of the inveterate blindness and perverseness of the human heart;—If metaphysical inference prove too abstruse to produce conviction in the illogical minds of those who have, of late years, been infected with the mania of scepticism;—If the poor, in general, have too little time at command to follow a vindicator of the Scriptures through pages devoted to the important purpose of showing the futility of objections, originating in ignorance or enmity, which are raised against specific parts of our holy Book, (objections which, though easily proposed in a few words, require pages for their removal); if these or other difficulties require a method of attack or defence, different from that which the accustomed tactics of sacred controversy furnish, the volume on which the reader is entering proposes a new experiment. For if *Nature* and *Revelation* can be proved

to be counterparts, the one of the other; if the connexion between them demonstrate that the same Omniscient and All-gracious Being must have been the author of both; controversy on the truth of the Scriptures, with all but avowed atheists, is brought to a close. In this mode of defending the Bible, the evidence is substantiated; it is, in some measure, subjected to corporeal sensation, of which the illiterate can judge as well as the most accomplished scholar. The argument is brought within a narrow compass—"*The heavens* which we see, are made to declare the glory of the TRIUNE JEHOVAH; the expansion, in which we live, move, and have our being, to show the work of his hands: there is no speech, no words, no voice of them is heard; (yet) their sound goes throughout the earth." Creation and Redemption are, as it were, grooved into each other, so as to afford mutual support. The doctrine of the one illustrates and confirms that of the other; and they concur in furnishing a foundation for human hope and comfort which cannot be shaken.

The object, then, of the following pages is to bring all the treasures of science to the stable at Bethlehem, and to consecrate them at the foot of the cross. As "Moses sprinkled with (typical) blood, the tabernacle and all the vessels of the ministry;" so it is the aim of these letters to sprinkle, as it were, the universe of nature, and all its parts, of which the tabernacle of Moses was a representation, with the blood of the great sacrifice, and to make creation subservient to redemption, by exhibiting a unity of design and plan in all the operations of infinite wisdom, love and power. Thus will it appear, in a new view of the subject, that "By Him who is the image of the invisible God," as light is of the sun, "the first born of every creature,—were all things created, that are in

heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created BY HIM AND FOR HIM;" that "HE is before all things and by Him all things consist."

Should it be asked, What benefit can arise to the church from mixing Philosophy and Theology together; the answer is easy and satisfactory. Indeed, the question resolves itself into another, Is that mixture justified by the joint testimony of Nature and Revelation? For if it be, the reply will instantly offer itself to the mind, "What God hath joined together, let not man put asunder." And if the evidence of union between the *true* system of nature and that of revealed truth, which it is the object of these letters to propose, be supported by both, incalculable would be the advantage of giving that union a prominent place in our creed, and in its defence against its assailants.

Is the Christian's mind at any time staggered by sceptical infusions from the prince of darkness;—Is he tempted, for a moment, to doubt the authenticity of that Book, whereon all his hopes are built, and from which, mediately, all his comforts flow;—what rational consideration (for it is not intended to supersede the necessity of Divine influence, or the necessity of prayer for its communication, but) what, as *means* of re-establishment, could afford him such immediate relief from embarrassment as an appeal to the evidence of fact which it is the object of these letters to substantiate? Could mathematical problems recover for him the possession of "joy and peace in believing," the route would be circuitous, and the process perhaps one, for which his reasoning powers, struggling with the unseen enemy, might be altogether disqualified. Could the inferences of logical syllogism restore his perturbed mind to rest; this mode also would require time and

deliberation to which he might find himself unequa. Besides, these ways of settling the great question, whether the Bible be the word of God, are adapted to the capacities of a very few among the persons who are beneficially and vitally interested in the subject. The illiterate can derive no advantage from them. These armouries furnish neither shield nor sword to the uneducated multitude, whose faith, in our own awful era of the world, the emissaries of the infernal spirit are assaulting by every specious sophism which subtlety can supply. But if it can be made to appear, that Creation and Christianity are counterparts, the one of the other;—If the natural world be a mirror,* in which may be discerned all the leading features of the plan of redemption;—If the truths from which all our comforts and our hopes flow, be not only written as with a sun-beam, on every page of nature, but are themselves sun-beams issuing from a spiritual luminary, of which that whose material light we enjoy is the symbol; the evidence is too strong and full to be long resisted;—it is within reach of the most untutored understanding;—it requires no mathematical or logical process; it comes home to every man's reason and feelings who has a capacity

* See 1 Cor. xiii. 12. Βλεπομεν γαρ αρτι δι εσοπτρου εν αινιγματι, "An enigma, in which one thing *answers* or stands in *correspondence* to, or as the *representative* of, another, which is *in some respect similar* to it. "*Now*," in this life, *we see by means of a mirror*, reflecting the images of heavenly and spiritual things, εν αινιγματι, *in an enigmatical manner*, invisible things being represented by visible, spiritual by natural, eternal by temporal, *but then face to face*. The Apostle here seems to allude to Num. xii. 8, which is thus rendered in the LXX, ΣΤΟΜΑ ΚΑΤΑ ΣΤΟΜΑ λαλησω αυτῳ εν ειδει, και ϑ δι' αινιγματων, (ולא בחידת Hebr.), και την δοξαν Κυριου Ειδε." *Parkhurst's Greek Lexicon on the word* Αινιγμα.

of understanding that the exact model of a house, and the house built upon that model, are connected with each other.

It is not only Infidelity, but heresy also, that would thus meet with its surest and easiest confutation. Is the doctrine of a Triunity in the Godhead impugned, and ridiculed as an impossibility, as irrational and absurd? If the doctrine of a triune consubstantial agency in the material heavens be received, the impossibility is at once disproved, a high degree of probability, *a priori*, arises in favour of a Triunity in the Godhead, and the Revelation of JEHOVAH ALEIM acquires little less than mathematical demonstration of its truth. The authenticity of a few texts may be disputed, new translations attempted, or whole books excluded from the canon of Scripture; still "*the heavens* would declare the glory of THE ALEIM, and the firmament, or expansion, show his handy work;" still THE CHERUBIM OF GLORY would testify that there are "three that bear witness" in the heaven of heavens, as there were three that bare witness in the holy of holies; and that "THESE THREE ARE ONE;" *one* in essence and glory, but *three* in personality and office.

Is it the duty of the Christian church to propagate its holy faith among heathen nations, who are incapable, at least in the first instance, of appreciating the evidence on which we have been accustomed to build, exclusively, the truth of our holy volume?—How satisfactory would it be to a missionary, to be able to address his hearers, as St. Paul did the Ephesians (Acts xvii. 28.), with an appeal to their own senses: There is a material agency by which you "live, move, and have your being." *Fire* is necessary to the circulation of your blood, *light* to every sensation, and *air* to the motion of your lungs. We can prove to you that this

threefold agency, though varied in operation, is one in essence. And by this mode of external influence, by which your bodily life is maintained from day to day, you have described to you the way in which the life of the soul is begun and continued. That life consists in communion with God, from which as sinners you are excluded, but to which you may be restored through Jesus Christ, "the light of life," the influence of whose Spirit is the breath of "spiritual and eternal life."

Has the Christian Missionary to deal with a Jew, an appeal to the CHERUBIM of his own revered Temple appears to the writer of these Letters to be the strongest appeal that can be made. If the doctrine of THE CHERUBIM as it is here expounded, be admitted, the controversy between the Christian and his Jewish opponent is brought to a short issue; the compound nature of his Messiah is established, and the grand cause of all the sufferings of his nation is found to be a rejection of the truths taught in the clearest manner by his own ceremonial code. He is convinced out of his own mouth, while he professes attachment to the institutes of his great prophet.

Such, then, are the grounds on which the following Letters are made public. Their publication proceeds from an earnest desire that a scheme of Philosophy and Theology, which, in the opinion of the Editor, has been rejected without due examination, and which, he conceives, has received strong additional evidence in its favour from the progress of scientific inquiry since its first appeal to the patronage of the Christian student, should now obtain a candid and impartial hearing. The Editor could have wished that the subject had been taken up by abler hands than his own, and is conscious that it could hardly have fallen into worse; but his hope is, that the following

sketches (for they claim no higher character) may excite some learned advocate to call forth inquiry on points, which are at least curious and interesting, and which, so far as he knows, cannot, even if rejected, prejudice the "faith once delivered to the saints." They clash with no orthodox dogma in Divinity: they only offer aid to the great truths of the everlasting Gospel, by presenting a second authenticated volume, in which is to be found a *fac simile* of the Book of Revelation. The great truths revealed in both volumes, are *the Triunity of the Divine essence, the Deity of our Lord and Saviour Jesus Christ, the necessity of his atonement and of the inspiration of his Spirit.* Should *Hutchinsonianism*, so called, be proved materially erroneous,

Magnis tamen excidat ausis.

Such evidence as that which a comparison between the lumes of nature and revelation affords, is increasingly nportant, in proportion as the lapse of time places the e of miracles at a remote distance from us, and during interval in which we are waiting for that predicted which will furnish the unerring clew to the interpreta- n of New Testament Prophecy. In the interval fidelity is confidently asking, "Where is the promise of is coming?" But the analogy between Creation and Revelation renders the inquiry inexcusable. Rom. i. 20. May it be supposed, that this evidence has been suffered to be dormant, like the witnesses in the apocalypse, for the greater exercise of faith in the Christian church; and that while the parables of nature have addressed themselves to all nations in illustration of the mysteries of redemption, the key to those parables has been withheld for the same awful reason which our Lord assigned for his own conduct

in revealing the meaning of *his* parables to his disciples only? May it not be expected that the preachers mentioned Ps. xix. 1, who address themselves equally to every part of the world, and whose language is legible in every country, will be employed in the general diffusion of Divine knowledge to which the church is taught to look forward? The word of God is going forth from the end of the heavens; and its circuit has already reached to its other extremity; and wherever it goes, its commentary in the agency of the material heavens accompanies its progress. And when the text and commentary are brought into one view, what results may not be expected, as the commentary is written by the same infallible pen which wrote the text.

Nonnulli forsan hæc omnia, utpote nova et a sensu passim receptâ reflectentia, tristiori supercilio excepturi sunt. At memimerint velim, hæc ea esse, quæ, salvâ fidei normâ, et spe salutis integrâ, in utramque partem disputari possunt. Hoc argumentum hujusmodi est, quo nemo graviter errare potest, uti nec ego pertinaciter volo.—*Spencer, De legibus Hebræorum. Lib.* iii. *P.* 283.

CONTENTS OF VOLUME I.

LETTER.		PAGE.
I.	Creation the Prototype of Revelation	1
II.	The Solar System a Self-moving Machine	10
III.	The Active and Passive Parts of Matter	27
IV.	The Agency employed in the Formation of the Earth	48
V.	The Production and Agency of Light	68
VI.	The Formation and Constitution of Man	81
VII.	The Institution of the Sabbath	107
VIII.	The Garden of Eden	140
IX.	The Tree of Life	156
X.	The Tree of Knowledge	170
XI.	The Temptation and Fall of Man	200
XII.	The Distress and Conviction of Adam and his Wife	232
XIII.	The Sentences passed on the Offenders	252
XIV.	The Creed of Adam, and the Institution of Sacrifice	291
XV.	Preliminary Remarks on the Cherubic Symbols	321
XVI.	The Cherubim at the East of the Garden of Eden	347
XVII.	The Cherubim on the Mercy-Seat	370

material injury to both. God has united them in his word, and they ought not to be put asunder. Perhaps if all the texts were to be brought together, in which the works of nature are adduced in illustration of the works of grace,—natural as explanatory of spiritual things,—not less than a moiety of the Scriptures would be comprehended in the collection.

And is there any thing, I would ask, in this union that should excite our surprise? Man, in his present state, as comprising in his person a material body and an immaterial spirit, and furnished with corporeal senses which are the inlets to all his perceptions, is incapable of receiving instruction in any other way than by the objects to which those senses are accommodated. He was created, however, to know, to love, and to serve, God his Creator; and from this knowledge, this love, and this service, his happiness was to arise. The contemplation of God was, in his state of innocence, a constant source of holy delight; and that delight was heaven on earth. But, in order to his enjoyment of this happiness, it was necessary that God should reveal HIMSELF. And how was this to be done to a nature constituted as that of man was, but by a *speculum*, if I may so speak, in which the nature and the attributes of God should be reflected by his works? Verbal description could have furnished no ideas without a reference to

visible things. Indeed, all verbal description, in the primitive language, is founded on the objects of sense; every word, in that language, being the sign of some such object. Its letters are not, like those of modern languages, combined merely to form arbitrary sounds; but every root has its prototype in nature, to which all its derivatives are allied in meaning.

Does not the Apostle of the Gentiles confirm this view, when, in his Epistle to the Romans, (chap. i. 20.) he asserts, that "the invisible things "of God, from the creation of the world, are "clearly seen, being understood by the things "that are made?" And does he not maintain that the display of the Godhead which creation affords is so clear, that the heathen who had lost sight of it were "without excuse?" And is it merely the existence of a First Cause that is thus demonstrated? Such a demonstration would, of itself, have failed of accomplishing the objects of revelation, either in the state of innocence, or in the lapsed state of man. A bare revelation of his *Being* would make known but little of his glory, and contribute nothing to the happiness of his rational creatures. Just, I conceive, is the pious sentiment of Bishop Horne, in his preface to his Commentary on the Psalms: "The visible works of God are formed to lead us, under the direction of his word, to a knowledge of those which are invisible; they give us ideas, by analogy, of a

new creation, rising gradually, like the old one, out of darkness and deformity, until at length it arrives at the perfection of glory and beauty; so that, while we praise the Lord for all the wonders of his power, wisdom, and love, displayed in a system which is to wax old and perish, we may therein contemplate, as in a glass, those new heavens and that new earth, of whose duration there shall be no end." With this agrees the view of the same subject expressed by another learned prelate of our Church, Bishop Lowth, who observes in his prelections,* that, in the volume of revelation "certain images, taken principally from nature, express certain other ideas, which are not otherwise obvious to the human understanding." In confirmation of the doctrine, that our ideas are derived from the employment of our senses, let any man examine the images with which his mind is furnished; or, let him trace to its origin any scriptural notice of spiritual things; and he will assuredly find that they all have their prototypes in nature.†

Is it not reasonable to expect that creation should be the ground-work of revelation?—that

* Lecture xxxi. *p.* 1.

† See Ellis's "*Knowledge of Divine things from Revelation, not from Reason or Nature;* and his "*Enquiry whence cometh Wisdom and Understanding to man?*" republished in the first volume of "*the Scholar Armed.*" See also Willatts's "*Religion of nature proved to be a mere Idol,*" republished in the same volume.

God, who created man to be happy in the knowledge and enjoyment of Himself, should so constitute his previous creation of the world, as to exhibit therein his own nature and perfections, so far as they could be thereby made known? Is there any thing absurd in the supposition that He, to whom were "known all his works from the beginning of the world," and who provided redemption for man in his own counsels before he brought any thing into being, should have so arranged the process of creation, and the active and passive matter of which the world is composed, as to afford therein an illustration of the natural state of man, ever since the fall of our first parents, and of his own grace in our restoration to his image and likeness?

If an analogy between the natural agents and their Divine Author be granted, it will more easily account for the origin of idolatry than any other hypothesis. The fallen mind of man being darkened by the introduction of sin, lost sight of the invisible and eternal Godhead, and ascribed to the creature which God had made an image of himself, that honour which belonged only to the Creator. It appears evident to me, that the worship of celestial influences preceded, by many ages, the demonolatry, which in after ages became a branch of pagan idolatry, and that the grosser pollutions of Greece and Rome were corruptions of a primitive, more simple and natural

deviation from truth.* The images of gold and silver, of wood and stone, which were made objects of religious attention, were originally representatives of those active agencies, by which God at first formed and now governs the passive materials of that universe, which he had, by an immediate exertion of omnipotence, created.†

* See *British Review. Vol.* 8. *p.* 359, *&c.; and Macknight's Diss. on the Eleusinian Mysteries,* prefixed to his comment on the Epistle to the Ephesians.

† This noun (אוֹר) became a title of the sun; incessantly active in the constancy and rapidity of the apparent diurnal and annual motions (" rejoicing as a Giant to run his course"), in the perpetual propagation of light and heat to the utmost limits of the universe, and in his genial influences on all nature, as the first physical principle of fecundity in the animal, vegetable and mineral kingdoms. These physical powers which properly indeed belong to the sun, as an instrument in the hand of God, the ancient idolaters ascribed to that luminary, as inherent in itself, independent of the Creator; for they made it self-existent, Αυτοφυης. (*Orph. H. v. line* 3.) By its influences in nature, they made it the author of all good to the good, and of all evil to the bad. At last they ascribed to it intelligence and will; at least they spoke of it as intelligent, and made it the sovereign of the moral, as well as of the material world. These various powers are distinctly expressed in the epithets ascribed to the sun in the Orphic invocation:

Αυτοφυης, ακαμα, ... Κρασιν εχων ωρων—
——— Ευδρομε, ροιζωτηρ — διφρευτα
Ρομβω απειρεσιω δινευμασιν οινον ελαυνων,
Ευσεβεσι καθιδηγε καλων, ζαμενης ασεβεσι·
Κοσμοκρατωρ . . φερεσβιε, καρπιμε, παιων.
Δεικτα δικαιοσυνης . . . . . Δεσποτα κοσμω,
Πιστοφυλαξ . . . . . .
Ομμα δικαιοσυνης, ζωης φως· Orph. H. v.

Horsley on Hos. ix. Note (*F*) *See also Maurice's Indian Antiquities. Vol. iv. P.* 20. 21.

Delightful to my mind, my dear friend, is this view of the works of God. It connects every science with Divinity. It illustrates, in a way adapted to our nature, the gracious agency of the TRIUNE JEHOVAH on the fallen mind of man, and perhaps also on unembodied and disembodied spirits, by the triune agency of material influence on the macrocosm of the universe and the microcosm of the human frame; and indeed on every animal, and on every plant with which the earth is furnished. All these "live and move,* and have their being," by union with external influence adapted to their nature, and by being the subjects of that influence; while spiritual subsistences derive all their spiritual life and power of motion, I mean all their conformity to God and active subservience to his glory, from his own more immediate influence upon them.

In my future communications on this interesting subject, if life and leisure should allow me to comply with your request, you must not expect from me more than an outline of the several topics which I may introduce to your notice, with a reference to authors who have filled up that outline; and in selecting topics for such references, it is my intention to follow the order of Scripture, without any systematic arrangement;

* Not that *plants* are possessed of any power of loco-motion; but their sap circulates, and their stature increases, by the influence of the celestial fluid.

for you will already have understood that, though I do not consider the Scripture to have been written for the primary purpose of conveying to man a knowledge of nature, yet I do consider that knowledge as an important handmaid to religion; that the Scriptures have, in a subordinate view, dwelt largely on natural subjects; and that they always speak concerning them with correctness. If human systems, whether philosophical or theological, "speak not according to "this rule, it is because there is no light in them."*

I am convinced that our Lord's intimation of the temper of mind in which our studies should be pursued, will apply to all subjects. "If any man will do" (*Gr.* is disposed to do) "the will of God, he shall know of the doctrine, whether it be of God." If the study of nature were pursued with the purpose of obtaining the beatifying knowledge of its adorable Author; and if the knowledge of Scripture doctrine were

* "I confess it appears to me no very probable supposition, (and it is, as I conceive, a mere supposition, not yet confirmed by any one clear instance), that an inspired writer should be permitted in his religious discourses to affirm a false proposition in *any* subject, or in *any* history to misrepresent a fact; so that I would not easily, nor indeed without the conviction of the most cogent proof, embrace any notion in philosophy, or attend to any historical relation, which should be evidently and in itself repugnant to an explicit assertion of any of the sacred writers, &c. &c." *Horsley's Sermons. No. xxxix. on Eccles. xii. 7.*

pursued with a devout spirit and a practical aim; our studies would be more successful, and more satisfactory than they are. "To know the only true God and Jesus Christ whom he hath sent, is eternal life."* To a being who is only a sojourner on earth, and who is a candidate for everlasting glory, an acquaintance with the structure and system of a region in which he is to make so short a stay, is only valuable as it may be made subservient to his ultimate destination. When an exchange of worlds takes place, his knowledge of natural shadows, unless it have aided his knowledge of spiritual realities, will prove to have been an unprofitable acquirement, and the time spent in its pursuit, to have been squandered. Let us try, my friend, to connect eternity with every employment of our minds, remembering that "one thing is needful," and that the only valuable portion is that which cannot be taken away from us. Praying that all our studies may be consecrated at the foot of the cross,

I remain, your's faithfully,

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* John xvii. 3. See *Faber's Three Dispensations. Vol. ii. p.* 368, *&c.*; where the reader will find a complete answer to the antitrinitarian inference which has been drawn from this text.

LETTER II.

THE SOLAR SYSTEM A SELF-MOVING MACHINE.

MY DEAR FRIEND,

In commencing a second letter on the subject which you have assigned me, I feel more deeply than before my utter incompetency to do any thing like justice to it. The wide range which it takes through nature and revelation alarms me, while, standing as it were on an eminence I take a prospective view of what is before me. I shall, however, endeavour to give you an outline, leaving you to fill it up by a perusal of books, which have been written by persons competent to the undertaking. It will be your duty in reading them to exercise the important faculty of discretion, by separating truth from falsehood; a faculty of which the Hebrew Scriptures recommend the cultivation, using a term which may be strictly rendered by the English word *discretion* or *discernment*.*

It seems necessary before I refer you to those parts of divine revelation, which to me appear to require a physico-theological interpretation, that I should state the principles by which that

* בינה division or distinction. See The Prǒverbs *passim*.

interpretation is to be conducted. Let me not, however, be misunderstood, as if I meant, after having constructed a system of physics for myself, or having adopted one already constructed by the conjectures of uninspired philosophers, to force the Scriptures into the groove of that system. No: I apprehend that the Scriptures themselves contain that system; not, indeed, methodically stated, but in scattered passages, sufficiently clear and numerous to enable the humble and diligent inquirer to ascertain all that is necessary to be known, for the elucidation of that more sublime and more important science, which is the direct object of Divine revelation, and the knowledge of which is alone indispensable to human happiness. The inspired writers systematize neither in philosophy nor theology.

The solar system is a grand, magnificent, self-moving machine, fabricated by infinite wisdom and infinite power, for the purpose of displaying "the glory of the ALEIM," and of showing "his handy work." This great machine is furnished by its Divine Architect, like other self-moving machines of human construction, with a main-spring, or the means of perpetuating the motion or motions essential to the performance of its intended operations. This main-spring is the sun, fixed in the centre of the system, which, by its efflux and reflux, is the cause of all motion, life, and beauty, both in the universe itself, and

in all its subordinate parts. Matter therefore consists of two kinds; that which is *passive*, and that which is *active*. The earth and the other planets comprehend the former; and the etherial fluid is of the latter description.

The doctrine of gravitation, of attraction, and repulsion, or whatever other terms are used to describe the action of one material substance on another, *without contact*,* at least as it is stated

* Extract from a letter by Sir I. Newton to the Hon. Mr. Boyle, on the cause of Gravitation, in the fourth vol. of Bishop Horsley's edition of Sir Isaac's works.

"1. I suppose that there is diffused through all places an ætherial substance, capable of contraction or dilation, strongly elastic; and, in a word, much like air in all respects, but far more subtile.

"4. When two bodies moving towards one another, come near together, I suppose the æther between them to grow rarer than before; and the spaces of its graduated rarity to extend further from the superficies of the bodies towards one another; and this by reason of the æther, cannot move and play up and down so freely in the straight passage between the bodies, as it would before they came so near together.

"5. Now from the fourth supposition, it follows, that when two bodies, approaching one another, come so near together as to make the æther between them begin to rarify, they will begin to have a reluctance from being brought nearer together, and endeavour to recede from one another; which reluctance and endeavour will increase as they come nearer together, because thereby they cause the adjacent æther to rarify more and more: but at length, when they come so near together, that the excess of pressure of the external æther, which surrounds the bodies, above that of the rarified æther which is between them, is so great as to overcome the reluctance which the bodies have from being brought together, then will that excess of

by many modern philosophers, appears to me to be unscriptural, unphilosophical, and dangerous to true theology. The Scripture, I conceive, describes a different kind of agency in nature,—an agency that is of itself natural and intelligible. Philosophy has nothing to do with occult and metaphysical causes* and effects; and the true philosophy requires that we attribute not to the creature that which belongs only to the Omnipotent. The exercise of influence without contact is peculiar to Deity.† You will perceive that the

pressure drive them with violence together, and make them adhere strongly to one another, &c."

This is further illustrated by a diagram, and by much more to the same purpose.

* "Some desciples of the great Newton, such as Dr. Clarke, Baxter, Cheyne, and many others both French and English, contrary it seems to the last judgment of their master, have adopted the doctrine of the absolute inactivity of matter, and pretend that the great law of attraction is an immediate effort of the Divine action, which pushes all bodies to one another in a certain proportion to their masses and distances without any intervening, physical, or mechanical medium. It is not our business to show here that the great Sir Isaac does not establish this doctrine, nor despoils all material agents of active force; this idea is entirely subversive of all natural philosophy. It suffices to remark that this opinion being founded on the same principles as the Malebranchian notion, by confuting the one we have overturned the other. *Ramsay's Philosophical Principles, part I. b. III. p.* 269.

† Extracts from "Four Letters by Sir Is. Newton to Dr. Bentley; containing some arguments in proof of a Deity"—in the same vol. of his works.

In the 2d letter Sir Is. says—"You, sometimes speak of gravity as essential and inherent to matter. Pray do not ascribe

doctrine of a *vacuum** is also excluded from this view of Scripture philosophy. The fluid which occupies the universe, and in which the planets move, is considered as being the cause of motion, —both of their revolutions on their own axes, and also of their circuits round the centre.†

that notion to me; for *the cause of gravity* is what I do not pretend to know, and therefore would take more time to consider of it."

And in the third letter he remarks—"It is inconceivable that inanimate brute matter should, without the mediation of something else, which is not material, operate upon and affect other matter without mutual contact; as it must do, if gravitation, in the sense of Epicurus, be essential and inherent in it. And this is one reason why I desire you would not ascribe inherent gravity to me. That gravity should be innate, inherent and essential to matter, so that one body may act upon another at a distance through a *vacuum*, without the mediation of any thing else, by and through which their action and force may be conveyed from one to another, is to me so great an absurdity, that I believe no man who had in philosophical matters a competent faculty of thinking, can ever fall into it. Gravity must be caused by an agent acting constantly according to certain laws; but whether this agent be material or immaterial, I have left to the consideration of my readers."

* "The immense void betwixt the celestial bodies has with great impropriety been determined an absolute vacuum."

"We must remember that if *the universe be connected together as one vast system*, which we have every reason to believe, it is as impossible that any change can take place in any part without affecting the whole in some degree, as it is impossible to change any part of a clock or watch without in some measure affecting the whole movement." ENCYCLOP. BRIT. Art. *Meteorology*.

† "They are not different forces therefore which retain the different planets in their respective orbits, but one force, acting by the same law upon them all. We may either conceive it as

The Hebrew word (שמים) which expresses the active part of matter, the etherial fluid, describes its office in the great machine. It is generally used in the plural number, and signifies *the disposers*, the triune agent by which the other parts of matter, in all their various orders, subordinately and instrumentally, "move and have their being." The ancient pantheist, when he described his deity as the *anima mundi** the

an attractive force, exerted by the Sun, or as a tendency in each planet; nay, nothing hinders us from conceiving it as a force external both to sun and planets, impelling them towards the sun. *It may be the influence of a stream of fluid, moving continually towards the sun. Sir Isaac Newton did not concern himself with this question, but contented himself with the discovery of the law according to which its action was exerted.*" *Supplement to the* ENCYCLOPEDIA BRITANNICA. Art. *Astronomy*. P. 39.

"Gravitation does not express a quality, but an event, a deflection, or a pressure." *Id.* P. 47.

* "That the antients had clear and just conceptions of some fundamental truths in physics; that they were well acquainted with the general mechanism of nature; and that, in knowledge of this kind, the *earliest* writers were the most intelligent and correct; are points which seem to be pretty clearly established by those who have given them diligent and impartial consideration. That their skill in the mechanical arts, in the mathematical sciences, and also, in medical knowledge, was very considerable, has been no less satisfactorily proved. But in all their philosophical systems there appears to be one general and fundamental error, that of regarding the *powers* of nature as the *Gods* of nature; or, in other words, considering the mere *physical* or *instrumental* agents of the universe as endowed with *intellectual* energies, and to be reverenced as *divinities*, or intelligent rulers of the world. This was one fruitful source of the Gentile poly-

soul or animating principle of the world, expressed himself with physical accuracy, but with gross theological error. This triune agent is FIRE, LIGHT, and SPIRIT. It is *fire* at the central orb; it is *light*, when in efflux from its source and centre; and it is *spirit*, or *æther*, on its return to it again

The stationary and central position of the solar orb is no new discovery of these later ages. For the Psalmist says that in them," THE HEAVENS, (not a *vacuum*, an empty space, but in the etherial

theism and idolatry; and the only modification of this principle, which seems to bring it nearer to a rational notion of a Supreme Being (and which has accordingly led some of the learned to contend for their supposed knowledge of the Divine Unity), is their imaginary doctrine of the *anima mundi*, or intelligent Spirit pervading the universe, and giving life and activity to the whole. This, however, proved no check to polytheism, because the subordinate powers of nature were still held to be fit objects of worship, however dependant upon this universal agent. Moreover, if the doctrine of the *anima mundi* be thoroughly scrutinized, it will perhaps be found to mean nothing more than that there is a subtle and imperceptible, yet *material* principle, possessed of an inherent self activity, by which it becomes the originating cause of activity in all other bodies; or, at most, that it is the parent mass of intellect or spirit, whence all other intellects or spirits emanate (as of *physical* necessity, not by any act of volition) and into which they are all ultimately resolved. But in neither of these senses, nor in any other whereby it can consistently be explained, does it convey any notion correspondent with that of a Deity endued with moral and intellectual perfection." *Dr. (now Bishop) Van Mildert's Sermons at Boyle's lectures, vol. ii. p. 92. Edit. 3d.* 1820.

fluid) "hath He set a tabernacle,"* or pitched a tent for "the sun," or solar light; which light is "as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the *end*† of the heavens, and his circuit unto the *ends* of them, there is nothing hid from the heat thereof."‡ In this description the fixed station of the solar orb, the efflux of its light to the utmost extremities of its system, and its

* With what the Psalmist has said of the solar light, may be contrasted what Bildad says of the light of the moon, Job. xxv. 5. Behold even to the light of the moon, ולא יאהיל and he (God) *hath not fixed its tent.*" The root is the same in both passages, and that which the Psalm affirms of the solar light, Bildad denies of the lunar: "it has no *fixed tabernacle,* but the orb which reflects it revolves round the sun in company with the earth, and, from this complex motion, it is to the inhabitants of the earth sometimes luminous, sometimes partly dark, and sometimes totally so."

† The *end,* in the singular number, seems to denote the point where the celestial fluid emanates, and where, in its reflux, its progress is stopped; while *ends,* in the plural, denote the vast circumference to which it flows, which we distinguish by the four points of the compass.

‡ "The mind reason or providence, like a great artificer, turns back the wheels of its own machine, changing all its parts, with the utmost velocity. At a word, combining together all its different motions, and by an established order, or command, to revolve from a beginning without a beginning, and to an end without an end; for the motion begins always where it ends." *Mercurius Trismegistus* (who is supposed to have flourished about 1900 before Christ) quoted by *Catcott,* in *his ancient principles of true and sacred Philosophy.* So also *Plato:* "The mind dwells in the centre of the universe, extending its influence

return to its focus; the swiftness of its motion, and the vigour of its operations, together with its pervasion of all passive matter, seem to be distinctly affirmed. Whether the solar orb be a globe of fire, or, whether its atmosphere only, as Dr. Herschel supposes,* consist of that element, no objection arises from either hypothesis to the scheme which considers the universe as a machine, and the sun as its main spring.

The co-essentiality of this threefold fluid appears in every common candle we use. It burns as *fire*; it emits *light*; and is itself fed by

to the remotest parts; moving all things, and by its own agency changing its different motions, until it reaches the utmost boundary of the universe." What is the mind, reason or providence of the former quotation, and the mind of the latter, but the sun acting throughout the universe by its efflux and reflux?

* "That illustrious astronomer (Sir William Herschel) has discovered, that the body of the sun is an opaque substance; and that the splendid matter which disperses to the world light and heat, is a luminous atmosphere, attached to its surface, figuratively though not physically, as flame is attached to the wick of a lamp or a torch, so that the creation of the sun as a part of 'the host of heaven,' does not necessarily imply the creation of light; and conversely, the creation of light does not necessarily imply the body of the sun. In the first creation of 'the heavens and the earth, therefore, not the planetary orbs only, but the solar orb itself, was created in darkness; awaiting the light which, by one simple divine operation, was to be communicated at once to all. When then the Almighty Word, in commanding light, commanded the first illumination of the solar atmosphere, its new light was immediately caught and reflected throughout space, by all the members of the planetary system. And well may we imagine that, in that *first*, sudden, and magnificent

air. It is reasonable, I think, to suppose that the same character belongs to the orb of day, as to that which comes under our observation in the instance of a glimmering taper. The latter will cause a vane to turn on its own axis, as experiment has shown; while the former, by the inconceivable powers of its efflux and reflux, causes the revolutions of planets, according to the will and purpose of its Almighty Creator.

For evidence and further explanation of this system which its advocates think they can clearly trace in the volume of inspiration, I must refer you to those authors, to whom I am myself indebted for these physico-theological views. Some of these authors I proceed to name, apprizing you of what you may expect to find in each of them.

And, first, I recommend to your perusal a little work, published in the years 1748 and 1754, and entitled, "*The Principles of Natural Philosophy, with some remarks upon the fundamental principles of the Newtonian Philosophy, in an introductory letter to Sir Hildebrand Jacob, Bart.*" Its subject is the mechanism of the universe, which appears to me to be proved, on philosophical principles, beyond all contradiction.

illumination of the universe, *the morning stars sang together, and all the sons of God shouted for joy.*" PENN'S MINERAL AND MOSAICAL GEOLOGIES. *p.* 150.

I mention, in the next place, Bishop Horne's "*Fair, candid, and impartial state of the case between Sir Isaac Newton and Mr. Hutchinson; in which is shown how far a system of* PHYSICS *is capable of* MATHEMATICAL DEMONSTRATION; *how far Sir Isaac's, as such a system, has that* DEMONSTRATION; *and consequently, what regard Mr. Hutchinson's claim may deserve to have paid to it.*" In this little work the Bishop has endeavoured to prove, that there is no contradiction between the mathematical demonstrations of Sir Isaac, and the mechanism of nature; and that Sir Isaac himself often expressed his doubts whether its phœnomena were not produced by mechanical agency. In the 62d page occurs the following note, "The reader may perhaps obtain a more satisfactory idea of the manner of this operation," (viz. that of the heavens on the earth and other planets,) "than I can give him, from a well known electrical experiment, shown by the ingenious Mr. Rackstrow, in Fleet-Street, (London.) A large copper globe being placed in the centre, and a smaller one of glass in a circular groove at some distance from it, the electrical stream, conveyed to the central globe, irradiates from thence against the hemisphere of the small glass one which is turned towards it, as the light from the sun does against the earth and planets; and produces exactly the same effect, the glass globe being caused to revolve upon its

own axis round the copper one. What it is that moves the planets cannot after this, I think, be disputed by any reasonable person. And if the sun, by the stream of matter which it sends forth, be the agent that gives the earth its motion, (as the copper globe does the glass one,) then, did not Joshua speak in a manner strictly philosophical, when he bid the *one* cease its action, which of course stopped the *other*?"

The third and fourth little works which I shall recommend to your attention, are "*Catcott's Philosophia Vera,* and *Pike's Philosophia Sacra:* The former was written in Latin, but has very lately been translated into English; the other appeared originally in our own language. These are summary views of that scheme of Physics, for which it is the object of my letters to engage your attention, combining the evidence of Scripture and experiment in a compendious statement of the subject. They are both furnished with explanatory plates, by which the supposed operation of the heavens on the more solid parts of matter is exhibited to the student's eye.

I must also mention Vivian's "COSMOLOGY; *An inquiry into the cause of what is called Gravitation or attraction; in which the motions of the heavenly bodies, and the preservation and operation of all nature, are deduced from an universal principle of Efflux and Reflux: with copper-plates.*

By T. Vivian, Vicar of Cornwood, Devon." This little volume takes up the subject without any reference to the evidence of Scripture for the proof of its hypothesis. The author says (and herein he differs from the other writers whom I have named, and whom, with the exception of one, he seems not to have read) "I do not mean to prove the theory from Scripture; but to show that it is not contrary to Divine Revelation." It is not a little remarkable, that Mr. Vivian should have published a scheme of physics, exactly corresponding in its great outline with one which had been before published, supposing at the time he wrote it that it was entirely new, as he himself informed me in a conversation I had with him a few months after he had edited his book, but a year or two before his death.

Spearman's "*Inquiry after Philosophy and Theology,*" is one of the most learned and able treatises which have been written on the subject. And this volume, together with "*The first Principles of Natural Philosophy,*" and *the* "*Physiological Disquisitions,*" of Mr. Jones, of Nayland, I particularly recommend to your perusal.

I extract from the last mentioned author the account he gives of the system which he has espoused. In the first book of his "*Principles of Natural Philosophy,*" wherein he is treating of the Mechanism of Nature, after describing the cos-

mographical system of Sir Isaac Newton, he says, at p. 7., "other Philosophers there are, who believe the frame of nature to be a perfect and well ordered machine: in other words, that the visible system of the world, created, disposed, and set into motion by the finger of God, acts as a machine does; a connection and communication being preserved between all the distinct parts of it: for if you interrupt the contact of a machine, you destroy its motion in all those parts from which the communication is cut off. More particularly they assert, that the fluid etherial matter of the heavens acts by impulse on the solid matter of the earth; is instrumental in every one of its productions; and necessary to all the stated phenomena of nature. Hence they divide the elements into *active* and *passive;* not that they are such by any *inherent* or essential difference, but that, according to the order established by the Divine Architect, they are observed to subsist under these different relations.

"This sort of Philosophy cannot pretend to be *new.* Certain it is that all the descriptions and allusions in the *sacred writings* agree to such a scheme of nature rather than to any other. And that the most ancient heathens were in possession of this knowledge, I shall take occasion to show, before I finish what I have to say upon this subject. When it was in their hands, the *active elements* had a principle of *intelligence*

ascribed to them, and were taken for *the Gods that governed the world.* But with those who are taught that *the true God* is distinct from and above the world of matter, though virtually in it by a providential inspection and superintendence, it will only serve to enlarge their ideas, by setting before them the visible evidence of that Divine wisdom, which, with so exquisite a contrivance, and such a simplicity of design, hath adapted physical causes to the production of their respective effects: it will introduce them to a knowledge of *things*, instead of leaving them to founder in a set of hard *words*, which, as I shall hereafter show, have not yet been defined, nor ever can be so long as the world lasts."*

And is not the spiritual world also one vast and beautiful system, influenced in all its parts by the same agency, and so contrived that all its parts conduce to one great and glorious purpose? It has its celestial and terrestrial members, which though not passive because they are intellectual, are, nevertheless, all equally dependant on Divine influence, the influence of THE TRIUNE JEHOVAH. From that influence the unembodied and the disembodied spirits, which surround the SUN of the spiritual universe, derive all their vitality and happiness; and from the same influence, at a more

* This is fully acknowledged by all the patrons of Gravitation. See THE ENCYCLOPEDIA BRITANNICA. *Supplement. Art.* ASTRONOMY.

remote distance, the church on earth receives all its life, comfort and tendency to God and salvation. And is there not union and communion, by means of that influence, between all the parts of the system? Not only are the several members of the church on earth hereby connected, one with another, and each with the whole; but "the communion of saints" is a blessing that extends from earth to heaven and from heaven to earth. What is the antitype of that mystic communication between heaven and earth which Jacob saw in vision, but the efflux and reflux of the Sun of Righteousness, opening a means of intercourse between the inhabitants of the church above, and those of the church below?—And is there not also a subserviency, divinely instituted, between all the parts of the system? Saints on earth derive benefit from the ministry of angels; and angels an increase of knowledge and bliss from that ministry." "In the dispensation of the fulness of times," the source of spiritual influence was to "gather together in one complexure and involution of will, co-operation, and enjoyment, "all things whether things on earth or things in heaven." The seven candlesticks, Rev. 1. 20, have, unquestionably, a primary reference to the sevenfold lamp of the Temple; and both derive their interpretation from the planetary system, in which the solar efflux and reflux are "all in all."

May we, my friend, be found within the vortex of that influence, which is the source of all light and life in heaven and on earth!

So prays your's most affectionately.

LETTER III.

THE ACTIVE AND PASSIVE PARTS OF THE MATERIAL SYSTEM.

MY DEAR FRIEND,

If ever there was a period in which the Christian was called on, by a voice more distinct and loud than that which is usually heard, to examine closely the records of salvation, to scrutinize the ground on which he stands, the foundation on which he builds his hopes and comforts, most assuredly that period is the one in which we live. After the lapse of eighteen centuries from the rise of Christianity, the historical evidence of our holy religion is disputed by a race of political infidels, who reject the Bible in order that they may overthrow our altars and our throne. The objections of former times are raked up from the rubbish in which they lay, are brought forward in a new dress, republished with as much apparent confidence as if they had never been refuted; and, accommodated to the lowest capacities, are circulated by myriads in tracts adapted to the pecuniary resources, as well as to the under-

standings, of the uneducated portion of Society.* If the cloven foot were not so apparent through the thin disguise by which its concealment is attempted,—if the real object of the present conspirators were not equally clear with that of their *Jacobin* predecessors, the *Illuminati* of the Continent,—if the horrible issue of Infidellity in the history of the world during the last forty

* The following important and judicious remarks, extracted from the primary charge of the present Lord Bishop of Bristol, cannot have too wide a circulation, and are therefore subjoined.

"The subject to which I shall in the first instance allude is one, that concerns not only the members of our own church, but all who profess to believe in the Divine origin of the Gospel; I mean the wide dissemination of Infidel Opinions in the present day. Infidelity, it is true, is not an evil of modern growth; but it has of late assumed a very different form from that under which it long displayed itself to the world. Formerly its disciples were to be found only among the higher ranks of society; either amongst the rich and powerful, who, dissatisfied with the uncompromising purity of the Gospel Precepts, were disposed in consequence to deny their divine authority; or amongst the Disputers of this World, who, desirous of acquiring a reputation for superior talent and sagacity, thought that they could not better attain their object than by calling in question truths, in which the great majority of mankind had long acquiesced with undoubting confidence; and who received at length the appropriate punishment of their presumption, being themselves entangled in the web of their own sophistry. But now the baneful influence of Scepticism is no longer confined within the same narrow limits; it extends to all classes of the community; men in the obscurest walks of life have caught the contagion, and have learned to think and to speak of the Gospel as a mere imposture, as a scheme devised by crafty men for the purpose of holding their fellow men in a state of subjection." *P.* 6.

years, and in the deaths of the leading enemies of God and man, *Voltaire*, *Diderot*, the infamous *Paine*, and others;—if these did not concur in furnishing a remedy to the moral epidemic; and, above all, if the church of Christ were not founded on a rock, against which the gates of

And again: "With respect to the precise degree in which Infidelity has been diffused amongst the lower classes of the community, I am aware that there exists a considerable difference of opinion. Yet that man must, I think be strangely blinded by prejudice, who can in the present day deny that it prevails to an alarming extent. To the Christian Minister, who feels that it is peculiarly his duty to watch over the spiritual interests of his poorer and less instructed Brethren, this must be a subject of frequent and painful meditation; and his thoughts will be anxiously directed to the consideration of the most effectual means, as well of bringing back those members of his Flock who have been led astray by the specious arguments of the Infidel, as of firmly establishing the Faith of those who have hitherto been preserved from the contagion. Could these desirable objects be attained by the force of reasoning alone, the task of the Advocate of the Gospel would be comparatively easy. So long as the labours of the great Luminaries of our church remain, he can never be at a loss for weapons with which to repel the most formidable attacks of the adversary. In their writings he will find a probable solution of every doubt, and a satisfactory answer to every cavil which sceptical ingenuity has been able to urge. But if I may without presumption hazard a remark on this subject in the presence of men, whose experience in the work of the ministry must render them much better qualified than myself to decide upon the most effectual mode of influencing the minds of their hearers, it is my persuasion that disquisitions on the evidences of Christianity, however ingenious and profound, when addressed to persons in the lower stations of life, will seldom answer the end proposed. Such persons are for the most part unaccustomed to close and accurate

hell shall never prevail;—we should, indeed, have reason to tremble at the present aspect of the world.

But our era is remarkable not only for the number of those who, in spite of the long accumulating evidence derived from a successive

reasoning, and are consequently incapable of following us in our argument and of perceiving the connexion between our premises and our conclusions. Our appeals must be addressed to the heart rather than the head. We must dwell upon the peculiar doctrines of the Gospel, upon those doctrines which, proceeding as they did from him who 'knew what was in man,' cannot but be best calculated to command the assent, and to influence the practice of man. Speak to your congregations of the general corruption of human nature, and of their own particular transgressions, topics on which their own consciences will bear witness to the truth of your representations; bid them review their past lives and see how infinitely short their practice has fallen even of their own imperfect notions of duty: having thus brought them to a just sense of the need in which the whole human race must stand both of pardon for their sins and of support for their weaknesses, proceed to convince them how impossible it is for man by his own unassisted efforts to procure that pardon and support; then turn to the sacred volume, and show them that all their wants are abundantly supplied in the gracious provisions which God has been pleased to make for the redemption and sanctification of his fallen creatures. It is not by dwelling in our discourses on the nature of the evidence which is necessary to establish the truth of a Divine Revelation, that we can hope effectually to secure our less educated brethren against the insidious attacks of Infidelity; but by making them feel the exquisite adaptation of the promises and precepts of the Gospel to the actual condition of man, and thus affording them as it were an experimental proof that it proceeded from the same Almighty Being who called man into existence and best knows what his condition requires."

fulfilment of prophecy, altogether reject the Revelation of God; it is also marked by increasing confidence discovered in the writings of others, who, admitting the Scriptures to have come from God, maintain principles subversive of the very basis of Christianity. The Antitrinitarian of the ancient Socinian school is making use of all the torture of criticism to new model our translation of the Scriptures to serve his own purpose; and to accomplish this, he has not hesitated to adopt the most unfair means.* And while increased energy has thus been given to an experienced phalanx of disciplined troops, a novel sect has sprung up among us, consisting chiefly of deserters from our own ranks, who, however they have differed in minor points from the Socinian

* " Voltaire, Diderot, and D'Alembert, the infidel authors of that famous work, the Encyclopédie, which deluged Europe with principles utterly subversive of religion and morals,—speak thus of the Unitarian system. 'The Unitarians have always been regarded as Christian Divines, who had only broken and torn off a few branches of the tree, but still held to the trunk; whereas they ought to have been looked upon as a sect of philosophers, who, that they might not give too rude a shock to the religion and opinions, true or false, which were then received, did not choose openly to avow pure deism, and reject formally and unequivocally every sort of revelation; but who were continually doing, with respect to the Old and New Testament, what Epicurus did with respect to the gods, admitting them verbally, but destroying them really. In fact, the Unitarians received only so much of the Scriptures as they found conformable to the natural dictates of reason, and what might serve the purpose of propping up and confirming the systems they had

school, have concurred with it in "denying the Lord that bought us;"—maintaining that the Creator and Saviour of the world is himself a creature, and that the Instructor, Comforter and Sanctifier of the universal church has no personal existence. But these, like the *ignes fatui* of the heath, drew attention, flitted for a moment, and are extinct. Like those meteors, their doctrinal stations were occupied for too short a time, and their motions were too wild and rapid, to deceive any persons but those who had previously lost their way. The illusion is at an end, and is only worth recording as an instance of the folly of man, when left to the guidance of his own understanding.

Under these circumstances of trial to the faith and hope of Christians, it becomes us to employ all the means of offensive and defensive warfare, with which we are graciously furnished. And I am fully persuaded that the view which I have endeavoured to give you of the connexion which subsists between Revelation and the true Philosophy, between Theology and Physics, is one of

embraced. A man becomes a protestant. Soon finding out the inconsistency of the essential principles of Protestantism, he applies to Socinianism for a solution of his doubts and difficulties; and he becomes a Socinian. From Socinianism to Deism there is but a very slight shade, and a single step to take; and he takes it." *Richardson's Athanasian Creed vindicated. Pp.* 8, 9. Such was the opinion of Unitarianism held by these shrewd though wicked men.

the most powerful instruments, whether of attack or defence, which we possess. If historic evidence, supported by an existing miracle, exhibited to the whole world in the national preservation and present state of the Jews, and deriving additional confirmation from a long succession of events affording the clearest accomplishment of prophecies found in our Bible,—if all this be disputed, we appeal to the evidence of the senses, which our opponents possess in common with ourselves, and in the use of which they may find the truths of our religion so interwoven with the very frame of nature, that they must destroy the latter, drag the sun from its position in the expanse, and exhaust that expanse of its circulating fluid, ere they can overturn the doctrine of Scripture, and wrest from us the consolations of our hope towards God. It is well said by Mr. Jones in his "*Trinitarian Analogy*," that though "Socinians have taken great pains to displace a text, which asserts the doctrine of the THREE IN ONE, their labour will never be successful, till they can prove the world itself to be an interpolation."

It was observed by the great Lord Bacon, that the works of God minister a singular help and preservation against unbelief and error: our Saviour having laid before us two books or volumes to study; first, the *Scripture*, revealing the *will* of God; and then the *creatures*, expressing his *power*; *whereof the latter is a key*

to the former." And a greater than Bacon has said the same, and even more, when we are informed that "the invisible things of God from* the creation of the world are clearly seen, being understood *by the things that are made;* even his eternal power and Godhead." Rom. i. 20. This then shall be the subject of my present letter.

Moses begins his history with the creation of the universe; and he tells us *who* made it, *in what order* it was made, and *of what* it consists. In bringing the Creator of all things to the notice of his rational creatures, he introduces him by a noun of plural termination, which, in opposition to all the known rules of syntax, is there made to agree with a singular verb, but which, in various other passages of Scripture, is construed with verbs, adjectives, and participles, in the plural number. Now, when it is considered that "all Scripture is given by inspiration of God," who can doubt that there is a mystery contained in this unusual grammatical construction? To think otherwise is to suppose that the Omniscient Spirit of Jehovah has used language calculated to mislead the minds of men whom it is his office

* Απο which is the preposition here used, has been considered to denote *the means* or *the efficient cause* of the discovery made. The preposition is often used in this sense. Comp. Math. vii. 6; xii. 38; xvi. 21; Mark viii. 31; James i. 23. But see *Poole's Synopsis* in locum.

to instruct, in the most material point of Divine Revelation.

The active part of matter is also introduced by the historian to our notice by a noun in the plural number, which signifies *the disposers* or *placers*.* It is "a descriptive name of THE HEAVENS, or of that immense body of *celestial fluid*, subsisting in the three conditions of FIRE,

* השמים denotes the consubstantiality of the three conditions of the celestial fluid,—while אור חמה and רוח denote those conditions, separately considered. Thus also אלהים denotes the consubstantiality of the Persons in Jehovah, while other *singular* names describe those Persons in their distinct characters. "In this Trinity none is before or after other; none is greater or less than another."

"Since we have shown that the creation must be originally representative of the divine perfections, it follows evidently that to paint forth in a sensible manner by material pictures, the infinitely active and omnipresent essence of the Deity, that gives life, light, and order to all things, nothing is more proper than the creation of an infinitely active etherial matter that fills all, penetrates all, and overflows all. It is true that created matter must always be finite; because, as we have shown, God's creating power can never be exhausted, nor can he produce without himself an absolute infinite of any kind; and in this sense, as in all others, the picture is always infinitely inferior to the original: but we may conceive, this etherial matter as eternally augmenting by the continual external activity of the divine nature. In this immense ocean of etherial matter we may conceive by the same rules of analogy, three distinctions, conditions, or principles: 'a fiery active principle' that diffuses itself every where, and is the first original spring of motion in the universe; 'an etherial luminous fluid,' that transmits the action of its flaming source or centre to all points of the circumference; and 'an elastic aerial fluid' dilatible and compressible,

LIGHT, and SPIRIT, or *air*, which fills every part of the universe not possessed by other matter. This appellation was first given by God to the celestial fluid, or ether, when it began to act in *disposing* and *arranging* the earth and waters;

that is the source of union in all the different parts of the material system. This resemblance between the Archetype and the type is perhaps the reason why the sacred writers when they speak of God, compare the Father to a consuming fire, the Son to an universal light, and the Holy Ghost to a subtle air or spirit. Thus Fire, Light and Air, the component parts of the pure fluid which fills the vast expanse, are types emblems and pictures of the Divine Essence, and its three consubstantial personalities.

"This etherial fluid is, then, so to speak, the instrument, image and sensory of the Deity, to make use of Sir Isaac Newton's expression, upon which he acts immediately, and by which he acts upon all other corporeal beings. It is the physical spring of the universe that sets the great machine a going. It is this universal agent that animates and enlightens, moves and penetrates, unites and separates, compresses or expands, forms and produces, compound bodies of all kinds solid and liquid. Hence it is that in the Hebrew language, the plural word SCHEMIM, which expresses the different principles of the celestial fluid, signifies in different places of the sacred text, agents, formers, disposers, placers, shifters, enliveners, enlighteners, producers, augmenters, dividers, compressors, and separators. All the different forms, divisions and motions of solid, visible, tangible bodies, are produced by the action of this invisible universal fluid, according to immutable laws, known to God alone, and most proper to express his divine perfections, and accomplish his great designs." *Ramsay's Philosophical Principles of Natural and Revealed Religion.* Part I. Book iv. p. 115, &c.

"I have rejected none of the Newtonian discoveries that are founded upon incontestible experiments, or invincible demon-

(Gen. 1. 8.) and since that time THE HEAVENS* have been the great agents in *disposing* all material substances in their places and orders, and thereby producing all those great and wonderful effects which are attributed to them in the Scriptures, and which it hath been of late years the fashion to ascribe to attraction, gravity, repulsion, &c." But on this great and important subject I refer you with pleasure for further satisfaction to the Rev. Wm. Jones's "Physiological Disquistions."†

"That THE HEAVENS, under different attributes, corresponding with their different conditions and operations, were, together with the heavenly bodies, the first and grand objects of heathen

strations. For it may be proved that the great Sir Isaac never taught, what some of his disciples have maintained, that attraction is an inherent, innate, absolute quality of all matter; nor an universal, immediate, perpetual impression of the author of nature: on the contrary, the sublime English philosopher supposes that attraction may be an effect and not a cause; that gravitation may be produced by impulsion; and that a subtle spirit or fluid is perhaps the primitive universal spring of nature. It is not my design, nor would it be proper here, to enter into the detail of particulars, nor explain the general phenomena of nature in this lower sphere; but it is perhaps possible to reconcile the antient doctrine of etherial matter, with all that is demonstrable or demonstrated in the Newtonian scheme." *Id.* p. 323.

* שמים from שם to set in order, to arrange. That it is a plural noun from this root, appears from its frequent use *in regimine* with the final ם dropt.

† Disquisition II. p. 47, &c.

Idolatry, is certain, not only from the ancient names of the heathen Gods, but also from many plain declarations of Scripture. (See Deut. iv. 19; xvii. 3; Job. xxxi. 26—28; 2 Kings xvii. 16; xxi. 3—5; xxiii. 4, 5; 2 Chron. xxxiii. 3—5; Jer. viii. 2; xix. 13; Zeph. i. 5; Acts vii. 42, 43; *Comp.* Wisdom xiii. 1—3.) It may be here worth observing that Phornutus, in his first chapter *concerning heaven*, derives the Greek name for *the Gods* from *position* or *placing*.* For the ancients, says he, took those for *Gods*† whom they found to move in a certain regular manner, thinking them to be the causers of the changes of the air, and of the conservation of the universe. Those then are *Gods* which are the *disposers*‡ and *formers* of all things. §"

* Θεοι from Θεσις. † Θεοι. ‡ Θητηρες

§ Fas est et ab hoste doceri. Dr. Priestly, in his zeal to prove that the doctrine of the Trinity originated with Plato and Philo, brings forward the "comparison of the Divine Being and his influence in the moral world, with the sun and its rays in the natural world; which" he adds, Plato did not pursue to any great length, "but which being taken up and carried on by Philo, and the Christian fathers, contributed greatly to the formation of the doctrine of the Christian Trinity. According to the Philosophy of the ancients, *rays of light* were something emitted by the sun, but still belonging to him, and never properly separated from him; but after being emitted in the day, were drawn into their source at night. As by these rays objects become visible, so that they serve as a medium of communication between the eye and the visible object; in like manner Plato must have supposed, that the medium by which the mind distinguishes intellectual objects was a *Divine Influence* or some-

THE HEAVENS are often used in Scripture as a name of the true God; of THE ALEIM,* the eternal and ever blessed Trinity. See 2 Chron. xxxii. 20; (Comp. 2 Kings xix. 14, 15. Isai. xxxvii 14, 15;) Dan. iv. 26. On this last text it may be observed, that a comparison of this verse with the preceding, with verse 17, and with

thing emitted from the Deity, and drawn into him again at pleasure; and by making the *mind* or *understanding* to be one thing, and *the soul* itself another; he gave a further handle for the hypothesis of a Divine efflux, different from the Divine Being himself. This νους, therefore, synonymous to Logos, was afterwards supposed to be that principle which was occasionally emitted from the Divine Being, whenever any thing external to him was to be produced, himself being supposed to be immovable." *Priestly's Early Opinions. vol, i. p.* 338.

It is delightful to the friends of truth to mark the support it derives from the concessions of its adversaries. In the above extract there is no small portion of misconception as to the manner in which the comparison, between the supreme Trinity and the material Trinity of nature, is stated; but it contains an acknowledgement that this comparison was recognized by "*the Christian fathers,* by *Philo* and his master *Plato,*" what the Anti-trinitarian philosopher has traced up to Plato for us, we trace further back to the prophets, to Moses, to the patriarchs, to "the Spirit of revelation in the knowledge of the Father and of Christ." Neither the doctrine of the Trinity nor its recognized illustration originated with the Fathers of the Christian church nor with the Platonic school; they are both of Divine origin. The Dr. has carried us back through half the retrograde journey in tracing it to its source; and these pages will assist the reader in travelling the other half of the road, which is smoother and less liable to be mistaken, because it is confined to the pages of one volume, and that volume written by inspiration of God.

* אלהים

Chap. v. 21, seems clearly to determine that the rule or authority of which it speaks is absolute and not delegated; and that, consequently, by THE HEAVENS we are to understand the true ALEIM, or the persons of Jehovah. In like manner *heaven** is in the New Testament used for God. Matth. xxi. 25; Mark xi. 30, 31; Luke xv. 18; xx. 4, 5; John iii. 27. And thus "the kingdom of THE HEAVENS," (plur.) occurs frequently in St. Matthew for the kingdom of God.

It has been already stated that the matter of THE HEAVENS subsists in three consubstantial conditions.† These three great agents in nature, which carry on all its operations are the FIRE at the orb of the sun, the LIGHT issuing from it, and the SPIRIT or *gross air*, constantly supporting

* Ουρανος seems to be derived from two Hebrew words, and to denote the circulation of the celestial fluid. See *Parkhurst's Gr. Lexicon on the word.*

† "That air and fire are different conditions of the same elementary matter of the heavens, is so far from being a new opinion, that it is a doctrine of great antiquity. If air resolves itself into fire, and fire in its turn reverts to air, it seems nothing more than what is commonly observed in water, which assumes the solidity of ice, and coalesces into the fleecy form of snow, or becomes rare and impalpable in vapour: under all these conditions it is nothing but the one simple substance of water, to which it returns sooner or later. When you affirm that a snow ball, and the water in a cauldron, are of the same substance, who can deny it? A child who should feel both, would not easily understand how this could be; and yet, are we not all

and concurring to the actions of the other two. So we are informed (Ps. xix. 1.) that THE HEAVENS (are) *the means of declaring, recounting, or particularly exhibiting, the glory of God;* even *his eternal power and Godhead,* as St. Paul speaks, Rom. i. 20. And accordingly Jehovah himself is sometimes, as hath been shown, called by the name HEAVENS, both in the Old and New Testaments. Yea not only so, but we find in both that the persons of the ETERNAL THREE, and their economical offices ond operations in the spiritual world, are represented by the three conditions of the celestial fluid, and their operations in the material world. Thus the peculiar emblem of THE WORD, or second person, is *the light,* and he is and does that to the souls or spirits of men, which the material light is and does to their bodies. See 2 Sam. xxiii. 4; Isai.

children in philosophy? Various similar instances may be pointed out, all tending to illustrate these notions." *Adams's Lectures. vol. i. p.* 194.

Light is convertible into *fire* by a concentration of its rays on any combustible substance, and *fire* into *light* on its emanation from its focus: in like manner, *air* is convertible into both *fire* and *light,* as appears by a collision of flint and steel; and *light* and *fire* must be, on their extinction, converted into *air,* since no annihilation of their substance can take place.

"The air burnt is fire—Fire extinguished and concreted returns to air—Air becoming still grosser constitutes clouds and darkness." *Plato's Timæus.*

"Spirit is the pabulum of fire, and fire deprived of spirit or air cannot live." *Hypocrates de flatibus.*

xlix. 6; lx. 1; Mal. iv. 2; Luke i. 78; ii. 32; John i. 4—9; viii. 12; xii. 35, 36, 46. The third person has no other distinctive name in Scripture than one which, both in Hebrew and Greek, denotes, in its primary sense, the material SPIRIT, or *air in motion;* to which appellation the epithet HOLY, or one of the names of God, is usually added. And the actions of the HOLY SPIRIT, in the spiritual system, are described by those of the air in the natural. See John iii. 8; xx. 22; Acts ii. 2. Thus, then, the *second* and *third* persons of the ever blessed Trinity are plainly represented in Scripture by the material *light* and *air*. But it is further written, "JEHOVAH thy ALEIM is a consuming *fire*." Deut. iv. 24. Comp. Deut. ix. 23; Heb. xii. 29; Psalm xxi. 9. lxxviii. 21; Nahum i. 2. And by *fire*, the emblem of wrath, derived either immediately or mediately from heaven, were the typical sacrifices consumed under the old dispensation.

The substance of the above is taken from the Lexicon of the learned Parkhurst, whose words I have for the most part adopted, because they convey, better than I could have done in my own, the doctrine I wish to explain to you. I shall have occasion, as I proceed, to refer again and again to this subject which is to me always a delightful and instructive one. It reduces to the level of my understanding the possibility of truths which, without it, I could not comprehend. It

answers the same end which, I conceive, the whole system of typology, and our Lord's parabolic mode of instruction, were designed to answer. It represesents the world itself as an enigma, of which the solution is to be found in spiritual and eternal things. 1 Cor. xiii. 12. I add an extract from Jones's "Trinitarian Analogy," the whole of which I recommend to your perusal.

"This relation between the powers of nature and the Persons of the Godhead, so plain in the Scripture, will give a new prospect of Christian doctrine, and will show at the same time that the boasted unitarian," (or rather anti-trinitarian) "opinion of *a single person* in the Godhead, has nothing in nature to support it; and being unnatural, is, according to the rule of the Socinians, incredible. For they have objected that the belief of the Christian doctrine is *absurd*, because it is a doctrine of which we can have *no ideas*, and consequently can have no understanding.

"What they mean by having no ideas, is not very clear; and I take the objection from an author who, by his writings, never had a clear idea of any thing. There is not one term used in stating the doctrine of the Trinity which does not convey a known idea; therefore, when it is said that we have no ideas of a Trinity in Unity, it must be meant that we have no natural per-

ception of the truth; perhaps not so much as a capacity of being made to perceive, by virtue of any demonstration that can be offered to us, the truth of the proposition *that the three Persons are one God.* But if this be a sufficient reason for disbelieving any doctrine, it will then follow that our understanding is the measure of all truth, which no man hath yet been bold enough to assert. We should, therefore, be justified in receiving any doctrine on *the testimony of God,* without being able to show its truth from any knowledge of our own. But if men will insist that they must see *a similarity of truth* in what is *known,* before they admit what is *unknown,* then we can meet them upon their own ground. Only let it be understood, that by an *idea* of a *doctrine* we mean an image of its *truth,* and then of such ideas we have plenty; some of them selected and applied by the word of God from the creation of God; and if due justice were done to their testimony, the whole world would be Trinitarian, and join with Christians upon earth, as Christians shall join with angels in heaven, in *giving glory to the Father, and to the Son, and to the Holy Ghost, three Persons and one God.*

"The Trinitarian analogy is no new discovery. The wise and learned have long been in possession of it. It only wanted to be brought out

to view, and insisted upon; and this is the proper time, when infidelity insults us for believing *without ideas.*

"Abbe Le Pluche observed, many years ago, 'There are but three known fluids in nature, which by their continual activity are the principles of all motion; and these are *light, fire* and *air.*' Le Pluche called them three fluids, but later experiments in Philosophy strongly persuade that they are but one in *substance.* The application of these to the Divine Trinity was known to the primitive Christian church: 'are not these three Persons' (says Epiphanius) 'properly understood by every one, as light, fire, and spirit reveal them to us?'* There is no occasion to believe that this analogy originated with Epiphanius, or any other single person, when it is so clearly found in the Scriptures."

With this quotation I conclude for the present; only suggesting further to your consideration, whether any explanation can be given, without the aid of Scripture philosophy, to the remarkable mode of expression used in one of the collects of our Church Service? In the conclusion of the collect, for Whitsunday, we assert that Christ

* The words of Epiphanius are, Ουκ ουν τρια ταυτα οντα εκαστω αξιως νοουμενα, καθως εαυτα αποκαλυπτει ϕως, Πυρ, Πνευμα; Edit. Colon. vol. i. p. 891.

Jesus our Saviour "liveth and reigneth with the Father, *in the unity of the same Spirit,** *one God,* world without end."

In my next letter I propose to consider the analogy which the Scripture points out between the offices of the Divine and subordinate Trinity,

* Cæterum Veteres in δοξολογιαις non modò *cum Spiritu Sancto* sive *et Spiritu Sancto,* sed nonnunquam etiam *in Spiritu Sancto* ideo usurpasse mihi videntur, ut significarent, Spiritum Sanctum, quatenus a Patre et Filio, sive a Patre per Filium, procedit, amborum esse communionem et unitatem, adeoque quasi vinculum Sanctissimæ Trinitatis: quo modo et a veteribus disertè appellatur. Quod clariùs exprimitur in formulâ illâ perantiquâ, quâ dicitur; *Gloriâ Patri et Filio in unitate Spiritûs Sancti.* Hinc antiquissimus Scriptor Athenagoras in Legat. pro Christianis, dicit Patrem et Filium unum esse ενοτητι Πνευματος, Unitate Spiritûs. Synesius in Hymnis suis mysterium eleganter exprimit non uno in loco; e. g. in hymno tertio Spiritum Sanctum sic alloquitur:

Ορος ει φυσιων	*Terminus es naturarum*
Τας τικτοισας	*Parientis*
Και τικτομενας·	*Et partæ*

Et in hymno quarto, postquam laudes Dei, Patris et Filii, celebraverat, deinde canit

Μεσαταν Αρχαν,	Medium Principium,
Αγιαν πνοιαν,	Sanctum Spiritum,
Κεντρον γενετηρ,	Centrum Genitoris,
Κεντρον δε κορης·	Centrum etiam Filii.

Bulli Opera. Fol. p. 53.

Is not all this philosophically true in relation to the threefold powers of nature, on the hypothesis brought forward in these letters?

the Divine and material agents. In the mean time, may the enlightening Spirit give, both to you and me, "a right judgment in all things, and evermore to rejoice in his holy comfort:"

So prays your's truly,

LETTER IV.

THE AGENCY EMPLOYED IN THE FORMATION OF THE EARTH.

MY DEAR FRIEND,

As I am disposed to believe that you have received the same pleasure from the physico-theological views, exhibited in the several volumes which I have recommended to your notice, which, at an early period of life, I received myself, I am encouraged to prosecute the work you have assigned me, by calling your attention to the Scriptural account of the creation of the Universe, contained in the first chapter of the Book of Genesis.

Allow me, however, before I proceed to my subject, to lay down a maxim which appears to me of high importance. And this I shall do in the words of another: "They are worthy of blame, who choose rather to subject the Scripture to the rules of Philosophy, than, as would be more decent, to make Philosophy subject to Scripture, as its handmaid."* "*Through faith*

* Taxandi sunt, qui potius volunt Sacram Scripturam Philosophiæ regulis subdere, quam, ut majis decet, Philosophiam, tanquam ancillam, illi deservire.

we understand that the worlds were made by the word of God, so that the things which are seen, were not made of things which do appear." Heb. xi. 2. And if this subject can only be understood "by faith," and if Divine Revelation be the only warrant and object of faith, then are we indebted to Divine Revelation for all we know of the matter. Let us therefore consult that Revelation with all humility of mind, acknowledging that the great Artificer is best able to give an account of his own work, and that all our experiments and our reasonings upon them must be fallacious, if they should prove inconsistent with that account which is furnished for our instruction by inspiration of God.

"IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH."* Such is the simple,

* "In the works of the *creation* we behold a *twofold* emanation of the Divine virtue; of which the one relates to its *power*; the other to its *wisdom*. The former is especially observed in the *creating* the material mass; the latter in the *disposing the beauty of its form*. This being established, it is to be remarked that there is nothing in the 'History of the creation' to invalidate the fact, that the mass and substance of heaven and earth was created—*confusa*—*confusedly* or *undistinguishably*, in one moment of time; but that six days were assigned for disposing and adjusting it: in so signal a manner did God distinguish between the works of his *power* and of his *wisdom*. We may further observe that in the creation of matter, it is not related, '*God said*, Let the heaven and the earth be,' as it is related of His other works which ensued; but, simply and actually, 'God created the heaven and the earth:'

concise, but withal, magnificent account which Moses has given of the production of those materials, out of which the several parts of the universe were afterwards formed. I have already observed that the word translated *heaven* is, in the original, a plural noun; because the etherial fluid subsists in three conditions; and that it signifies *the disposers,* the etherial fluid being so denominated on account of its subordinate agency in the distribution and formation of passive matter, and in producing and maintaining its various operations in all its modes of subsistence. There is an emphasis in the original Hebrew, which can only be accounted for on the hypothesis, that Moses is speaking of the original creation of those atoms out of which the heavens and the earth were afterwards framed.*

This derives further confirmation from the description given of the state in which the grosser parts of matter were, after they had been thus created. "The earth was without form;" a loose, unconnected, unformed mass of materials, to be moulded into beauty and utility according to the will of its all-wise and omnipotent Creator. It was also

so that the matter itself seems to have been as it were *a work of hand;* but the introduction of its form bears the style of *a law* or *decree.*" BACON de augment. Scient. *lib.* i. *P.* 37, *vol. iv.*

* See Bp. Horsley's "General view of the three first chapters of Genesis," in the first volume of his "BIBLICAL CRITICISM."

"void," or hollow, a rude sphere of terraqueous substance, filled only with air in a torpid and stagnant state. "And darkness was upon the face," (*Heb.* the faces or surfaces) the interior and exterior surface "of the deep," or chaotic mixture. This latter word is of the same root with that which is just before rendered "without form." That darkness is not the mere absence of light, but that it is the etherial fluid in a state of stagnation, is evident from other passages, in which the root whence the noun is derived, is used in the sense of *impeding action or motion* *

* "Chap. i. 1.—*Created,* ברא.—This word, on the authority of Maimonides, Abenezra, and other Jewish Grammarians, has been considered as implying what theologians call an absolute creation out of nothing. In the Hebrew language we have three verbs, ברא, עשה, יצר, each having its proper meaning; and though, in the negligence of common speech, the adjacent words may sometimes be used, the one for the other, the extremes never can. ברא is properly to *create* in the highest sense; to produce out of nothing the whole thing both matter and form. יצר is "to fashion" in the lowest sense: to give external shape and figure. עשה is a word of a middle meaning between the other two; signifying properly to induce form (not external form, the το τι ην ειναι of the thing) upon a pre-existent material. The peculiar force of the word ברא seems to be put out of doubt by the use of it Is. xlv. 7. "The Bp. proceeds to justify the meaning he assigns to two of these words by their use in the above passage of Isaiah, and then adds, "I take the word חשך as signifying, both in that passage and in the second verse of the present chapter, not common darkness, but the matter of a fluid in a state of perfect torpidity and stagnation; deriving the noun from the verb חשך 'to restrain.' The Masoretes make two roots, חשך 'to be dark,' and חשך

Such then was the primitive state of those materials, out of which the plastic hand of Omnipotence formed this magnificent fabric, for the habitation of intelligent creatures afterwards to be produced, and to be a theatre on which the glory of God might be displayed by a spiritual building still more stupendous than the material fabric of nature. In confirmation and explanation of the theory above stated, I must refer you to the same authors as I have mentioned in preceding letters.

But before I proceed with the account of the inspired historian respecting the creation, I must, consistently with my proposed plan, call your attention to the analogy that subsists between nature and grace. If "the *new creation*," (or rather, the *new formation*) "in Christ Jesus," is to be illustrated by the *formation* described by Moses, it may be expected that the illustration will extend to the state of the materials out of which Almighty power produced the visible

' to restrain;' but I believe the distinction to be all their own. In Gen. i. 2, if חשך is to be understood of common darkness (privation mere of light and absent day); this before light was, must have been as much in one place as in another; and why does the sacred historian assign the surface as its place? Add to this, that the next thing we hear of is the production of motion; before which all must have been still and stagnant."

"In Isaiah xlv. 7, if חשך be not some substance, God describes himself as making a non-entity: which is equally absurd, whether the making be understood in the highest sense, or only of the superinducement of form, or the giving of external figure." *Bp. Horsley's* "BIBLICAL CRITICISM." *Vol.* i. *p.* 58.

world. And how striking is the analogy! "The earth was without form and void; and darkness was upon the face of the deep." The Gentile world, previous to the revelation of the grace of God, "walked in the *vanity* of their mind, having the understanding *darkened*, being alienated from the life of God, through the ignorance that was in them, because of the blindness of their heart;" they were "past feeling." I can conceive of no image of the natural state of man, independant of Divine Revelation and of enlightening and converting grace, more appropriate and instructive than that chaotic state of the terraqueous matter, which Moses has described. Let the believer recal to mind the state of his own soul before it was quickened by the Spirit of grace, even under all the advantages of an external revelation, and he cannot but be struck with the aptness of the illustration.

We proceed now to consider the employment of those material agents, by which the formless mass was to be reduced to shape and beauty. The first of these which was brought into action is called THE SPIRIT OF GOD; and the second is LIGHT.

That by THE SPIRIT OF THE ALEIM * we are to understand a material agent, is, I conceive, plain from several considerations. Many ancient writers,

* רוח אלהים.

both among the Jews and the Christian fathers,* so understood the expression. I need not prove that SPIRIT means, indifferently, *wind*, that is, air in motion, one of the conditions of the celestial

* Some, says Theodoret, "think that it (viz. the phrase רוח אלהים) signifies the ALL-HOLY SPIRIT, vivifying the nature of the waters—but I think that the true interpretation is, that Moses, by the word *spirit*, intended the *air*." *Critici sacri in Gen.* i. 2; where the opinions of other interpreters, namely those of the Jewish commentators in general and of the Chaldee paraphrast, those of Chrysostom, Grotius, &c. may be also found in unison with that of Theodoret.

The word רוח never denotes spiritual agency. Indeed, it occurs only in Deut. xxxii. 11, Jer. xxiii. 9, and in Gen. i. 2. With the latter text the following instances of minor effects, ascribed to the material agency under the name of רוח the wind, may be compared; Exod. xv. 10; Ps. civ. 30; cxlvii. 18; and Is. xl. 7. If the agency of the light, mentioned in the following clause, symbolized, as St. Paul, (2 Cor. iv. 6.) seems to say it did, the agency of the Second Divine Person in the spiritual world; there is reason to expect that the agency of the Third world also be recognized by some instrument employed in the material formation. But unless such a symbol be recognized in the phrase, THE SPIRIT OF THE ALEIM, it is not to be found at all.

I cannot see how such an interpretation as is here advocated can, in the least degree, be considered favourable to materialism. For the spirit, by being called the spirit of God, is claimed as his instrument, and can be viewed only as employed by Divine wisdom and power.

Consult *Grotuis De Veritate,* in his notes to his first book, on the history of creation as preserved with more or less accuracy in the traditions of ancient nations. See Onkelos, Maimonides, Eben-ezra; and among the Christian fathers Theodoret, Tertullian, Episcopius and others. Grotius's note in his Annotations is *Vis formativa,* sive ενεργεια ζητικη.

fluid,—and *the Holy Spirit:* but it may not be so evident that the phrase here adopted, "the SPIRIT *of the* ALEIM," is frequently used in the former sense. If, however, you will refer to the following passages, you will, I think, require no further proof of this latter point. See Exod. xv. 10; Isai. xl. 7; Ps. civ. 4;—xxxv. 5; cxlvii. 18; Hos. xiii. 15; &c. &c. But that which is more conclusive than the mere use of the phrase in these passages to denote a material agency, is a comparison between the agency employed in the formation of the earth at the creation, and in its re-formatiou after the deluge; which agency is, in both cases, designated by the same Hebrew word: and in the latter case, no one has, I believe, ever doubted its materiality. In Gen. viii. 1, it is recorded that "God made *a wind** to pass over the earth, and the waters were assuaged." The agency, primary and subordinate, was, I conceive, the same in both cases, as was also, in part, the effect to be produced.†

* רוח *the Spirit.* The same word that is used in Gen. i. 2; the word אלהים being omitted because it is represented as his agent: God made the Spirit to pass, &c.

† Bishop Horsley says, (BIBLICAL CRITICISM, *Vol.* i. *p.* 62.) "I would not too confidently assert that רוח אלהים (the Spirit of God) in this passage signifies the Holy Ghost himself, because I am aware that men of great learning and piety have been of a contrary opinion; but yet I find it difficult to make sense of the passage taking it otherwise." Let the reader consult the Bishop's

This material agency is called "the Spirit of God," OF THE ALEIM, because He created it, and now assigned to it its proper office. It acted, and still acts, as *his* instrument. As his power alone could have called it into existence, so that power alone could cause such a motion in the

reasoning, and judge for himself.—I see not how the grammar of the words רוח אלהים מרחפת can be made to mean that the eternal omnipotent person, THE SPIRIT of GOD in the highest sense of the phrase, moved on the face of the waters. For if מ, as prefixed to participles and nouns, denotes the *instrument* or *mean* or *place* of action, how can it be so understood in the word מרחפת, if the Divine Spirit be spoken of? His agency must be absolute, independent of any cause beyond his own will and power. The feminine termination of the participle affords another argument for interpreting the word *spirit* in a subordinate sense. For I am not aware that an instance can be produced in which any adjective or participle in the feminine gender, is made to agree with this or any other appellative of Deity. The conjugation also of the participle is favourable to this view; for the participle huphal, which denotes a causing the action of the verb, can hardly be considered to be proper in speaking of Divine agency.

"In all cases, the literal meaning of a word must be the *first* object of our inquiry, because its *figurative* meaning is only an *applied* meaning; and to judge of the *propriety* of the application, we must understand the nature of the thing applied. If a word has one sense, that sense is of course considered as its *literal* sense. But if it has *various* senses, it then becomes a matter of inquiry, and sometimes of *difficult* inquiry, in what manner these various senses shall be arranged." *Bp. Marsh's Lectures. Lecture* xvi. *p.* 73.

The literal sense of every Hebrew root is derived from material objects, and ought to be adopted unless the passage in which the root occurs requires a figurative one.

stagnant mass, as was requisite to the production of those effects, whether temporary or permanent, for which this mighty agent had been created.* By calling it "the spirit of God," the sacred

* "The Element of air, says Hippocrates,* has dominion over the human body, and is the principal source of all things that happen to it, whether good or bad. Its power and influence deserve well to be examined; for wind is no other than a current of air rolling along in impetuous waves, which are so violent as to tear up trees by the roots, raise the waters of the ocean into a storm, and overwhelm and sink the largest vessels to the bottom of the deep. Such, and so great is the power it exercises, though at the same time it is not an object of our senses, but manifest only to our reason. What are the effects to which air is not necessary, or in what place is it not present? all the space between the heaven and the earth is filled with it. It is the cause both of summer and winter: in the winter it is condensed and cold, in the summer it is mild and serene. The sun, moon, and stars are directed by it in their courses; for air is the aliment of fire, and fire that is deprived of it becomes extinct; so that the sun itself has a perpetual motion, by means of a pure and perennial air. The sea itself is impregnated with this element, because the inhabitants of the water cannot subsist without it: in a word, it sustains the moon in its orbit, serves as a vehicle to the earth, and no place is void thereof." *Adams's Lectures. Vol.* i. *p.* 197.

"Plato, the greatest and most amiable of the Greek Philosophers, accounts for the animal functions from *an intertexture of air and fire*, acting throughout the whole frame of the body: to fire he ascribes the office of expanding within, and acting throughout the body outwards; while the element of air compresses from without, and counteracts the force of the internal fire." *Ibid.*

* A celebrated Greek Physician, of the Isle of Cos, who is styled the father of Physic. He died 361 years before Christ.—*Fabricius Bibl. Græc.*

historian, moreover, showed the folly of that idolatry which ascribed to the agency of THE HEAVENS, the honour which belongs to HIM who created and employed them to subserve the purposes of his own will.

The effect attributed to "the spirit of God," is *motion* on the confused terraqueous mass. This motion produced pressure on both surfaces of the fluid materials. The verb here employed is used (Deut. xxxii. 11.) to describe the *fluttering* of an eagle over her nest. And it should seem, that from a corrupt tradition of the *fluttering* or *tremulous motion* of the spirit on the primitive chaos, arose the tradition of several heathen nations, concerning the world's being formed from an *egg*, hence called "the mundane egg."*

By means then of this agency, aided by the concurrence of another specified in the following verse, the chaotic mass gradually assumed its shape and beauty, till it became fit for the habitation of the highly favoured tenant, who was destined to occupy it. And by the same agency it has been preserved to the present hour.

Before we proceed to the third verse, I shall

* "The first motion was nothing more than an undulation excited upon the surface of the Chaos by the Spirit of God:—and it is highly probable, that this impression on the surface gave both the spherical figure, and the rotation on the axis."—Horsley's BIBLICAL CRITICISM. *Vol.* i. *p.* 2.

call your attention to a corresponding agency, (of which the material spirit is the undoubted type and representative)* which is employed in the formation and support of the spiritual fabric, to which the natural is subservient and preparatory. The former is the prototype of the latter, and the several particulars recorded of that, were designed to be illustrative of this more glorious work of Divine wisdom, goodness, and power. "Known unto God were all his works

* "Having said that 'wind is sometimes called πνευμα' Aristotle adds, that the same word πνευμα is used also in another sense; 'namely, for that substance which in plants and animals is the principle of life and fecundity, and pervades all things.' The principle of life and fecundity, which not only is in plants and animals, but pervades all things, is clearly a description of the Spirit of God, according to the corrupt notions which the Heathen Philosophers entertained of that Divine Person, making him the soul of the world. For that Divine Person the word πνευμα, according to Aristotle, is a name in Greek.

"Aristotle's observations may be extended perhaps to all languages. In all at least that we recollect, the principle of intelligence, life, and fecundity, in created things, and the analogous principle in the Divine Nature itself, the Lord and Giver of Life, is expressed by words, which literally render *wind, breath, air.* The reason is obvious. The air being imperceptible, or nearly so, by the sight, touch, or any of the senses, is an apt image of the invisible, intangible, immaterial principle. Besides this, the air δια παντων διηκει· It insinuates itself between the smallest sensible parts of all bodies, and is active every where by its pressure, or by its elasticity. Hence it is an apt image of that which is every where present, though not corporeally, and every where active." BIBLICAL CRITICISM. *Vol.* i. *p.* 64, 65.

from the beginning of the world." Creation and Redemption are equally his works. And I think there is evidence for believing that he planned the former with a view to the latter;* since He

* This seems to derive confirmation from the manner in which St. Paul has spoken of the holy place of the Tabernacle or Temple, as distinguished from the most holy. The latter confessedly symbolized *Heaven*, the residence of Jehovah. The former *the present material world*. The Apostle therefore calls it "a worldly sanctuary," αγιον κοσμικον· Accordingly, the blue covering and veils seem to have represented the azure firmament;—the seven-fold Candlestick, the planetary system;—the four pillars, overlaid with gold, surmounted by "lily work," or flowers resembling the solar rays, may have been representations of the etherial supporters of the earth, the solar efflux and reflux. (1 Sam. ii. 8.) &c. &c. That there was an intended analogy between the outer Tabernacle and the Mundane system, seems to have been a prevailing opinion among the ancient Jews, if we may judge from the assertion of their learned historian; for Josephus, after he has described the Tabernacle, asks, "what is all this but an image of the whole world? as," he adds, "will appear to any man that does but soberly and impartially consider the matter." *See also Macknight's note on Heb.* ix. 1.

How magnificent is the view of Divine power, which is so often suggested by the spirit of inspiration, when the prophets claim for JEHOVAH *their* ALEIM the attribute of "spreading out *the Heavens*," or the etherial fluid in its three conditions. See Is. xlii. 5. xlv. 12. li. 13. Jer. x. 12. li. 15. This act of Omnipotence is sometimes compared to the act of man, in spreading out the curtains of a tent, intimating the facility with which the vast expansion was spread out by its Almighty Creator. See Psalm civ. 2. Is. xl. 22. "He that sitteth on the circle," or above the orbit, "of the earth, (Comp. Job xxii. 14.) and the inhabitants thereof are as grasshoppers; that *stretcheth out the heavens as a curtain, and spreadeth them out as a tent, to dwell in.*" If we may suppose that the allusion is not to a common tent, but to the *azure* covering of *the sacred tabernacle*; and

"who commanded the light to shine out of darkness, shines" into the hearts of fallen men, "to give them the knowledge of his glory in the person of Jesus Christ."*

that the object of the act described is not the preparation of a dwelling for man, but of "an habitation for the Mighty God of Jacob," (connecting the infinitive verb, at the close of the verse, with the act of Jehovah in stretching out the heavens;) not only is the image presented to the imagination most magnificent, but the whole mundane system is converted, by a single stroke of the prophet's pen, into one vast temple, and the representation affords a lively comment on the Apostle's expression of *Αγιον κοσμικον*.

"This division" of the Tabernacle, or sacred tent, "into three parts," seems to hold some analogy with the consideration of the universe. The first part, where the very priests were not permitted to enter, may be allowed to have some resemblance to Heaven itself, as the throne of the Divine Majesty. And for the other twenty cubits, where only the priests had admittance, it bore a resemblance, in some sort, to the earth and the sea.

"The spectacle" (of the tabernacle as covered by died skins on its exterior,) "was so great a surprise to people at a distance, by the sky colour appearance of it, that it seemed to the eye a perfect resemblance of the heavens." *Josephus' Antiquities, B.* iii. *Chap.* 5.

* There is a beautiful analogy apparent throughout the works of God, as there is also in his word, whereby one thing is made to illustrate another; so that those parts of his ways which are more obvious to our corporeal senses and mental comprehension, afford a clew to others which are further removed from our reach, and are objects of faith rather than of sight. Thus, in his word, the history of the first Adam illustrates that of the second; (Rom. v. 1 Cor. 15.) and thus also the first creation sheds light on the new creation in Christ Jesus.

The analogy in the works of God to which I refer, may be instanced in *the organical bodies* of man and of brute animals,

Let us then consider some further particulars of the parallel, recollecting that the church of God, and the individuals of whom it consists, are spoken of as "*formed anew* in Christ Jesus."—

—in *the earth*,—and in *the solar system*; each containing in itself a principle of motion, by which its respective phenomena are all produced. In *the organical animal body* the heart is, as it were, the sun, the *primum mobile*, of the system, from whence the energy proceeds, which causes the circulation of the vital fluid to its extremities, and the return of that fluid to its center. Hereby a perpetual revolution is maintained, so long as the system continues to possess a capability of performing its appointed office. See Eccles. xii. 6. But the heart as connected with the lungs is itself acted upon by exterior influence, that influence which produces all energy and motion throughout the universe. In *the earth* a similar communication between the center and the surface is constantly taking place, which is also noticed by the same inspired author, the royal preacher, Eccles. i. 7. He observes, in illustration of the subject of which he is treating; that "All the rivers run into the sea," (the general collection of waters, called, Gen. vii. 11, "the great deep," situate in the center of the earth) "yet," he adds, "the sea is not full: unto the place from whence the rivers come thither they return again." Thus a regular circulation is maintained through this terraqueous globe, on which depend all its phenomena, the formation of mineral substances, the succession of vegetables, and even that of animals. What are the rivers, and brooks on its surface, and the internal channels through which these are supplied from the great abyss, but if I may so speak, the arteries and veins, by which the circulating fluid proceeds from and returns to the grand reservoir of the heart. But this terraqueous machinery itself depends, like that of the organized body, on the primary mechanism of the heavens, as is evident from the doctrine of tides.

For there is in the whole solar system a similar mechanical process. This also is noticed by the preacher, and is the proto-

"If any man be in Christ, he is a *new creature*," or *formation:* "Old things are passed away; behold, all things are become new." "We are

type of the minor mechanical systems, and the energetic cause of their several dependant phenomena. Solomon describes "the diurnal and annual motions of the solar light on the earth's surface, and by consequence of the earth itself." Having observed, Eccles. i. 4, that 'one generation (of men) goeth off, and another cometh, but the earth abideth for ever,' or continueth to be supported in all its conditions, motions, courses, &c. till the consummation of this system; proceeds, ver. 5. 'And the solar light is diffused,' (i. e. in the morning of each day;) and the solar light goeth off (in the evening); and at its seat or station, (near the earth's equator) is drawing in (the spirit), diffusing itself there, going to the south, (or southern tropic;) and circuiting to the north, (or northern tropic.) Circuiting around, the spirit* is continually proceeding, (viz. while it pursues and presses upon the solar light;) and the spirit returns upon its circuits, (or perpetually repeats its circuitous course upon the surface of the earth.)† This circulation of the etherial fluid through the whole solar system, its going out from the center and its return to it, is also distinctly spoken of in the xix. Psalm, where it is made the symbol of the light of life, issuing from the sun of righteousness, and returning in ascriptions of glory to God. The sun "was with propriety called by the antients *cor cæli*, the heart of heaven; for as the heart is the center of the animal system, so is the sun the center of our universe. As the heart is the fountain of the blood, and the center of heat and motion, so is the sun the life and heat of the world, and first mover of the Mundane system. When the heart ceases to beat, the circuit of life is at an end; and if the sun should cease to act, a total stagnation would take place throughout the whole frame of nature."‡

How wonderful is this analogy as evident in every minute specimen of vegetable and animal life, from the hyssop on the

* רוח † *Parkhurst in* שאף.

‡ *Adam's Lectures. Vol.* iv. *p.* 16.

God's workmanship, *formed* in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Allow me then again to advert to the previous state of the earth, before the spirit of God moved upon it. Such, since the fall, is the natural state of the human soul. It answers not the end of its creation; it is a mass of ignorance, disorder, and confusion; a mere chaos, a perfect waste. The intellectual powers are involved in spiritual darkness; and hence the will and affections are torpid, as to the object for which they were pro-

wall to the cedar on Lebanon, from the microscopic mite to the huge elephant of the forest; as evident also in the earth itself where those specimens are exhibited to our view,—and in the universe where that earth is itself only a specimen of mechanical agency on a larger scale! And when we transfer this analogy, as is attempted to be done in these letters, to a spiritual system, to the individuals of which it consists, and to the grand whole of the church of Christ, then philosophy performs its proper office in leading us "from nature up to nature's God;" from the most delightful speculations on things material and temporal, to more amazing and felicitating meditations on things spiritual and eternal.

Of this spiritual system God is the central sun, the cause of all its life, order, energy, and beauty. For though there are planetary reflectors (See Rev. i. 20.) stationed in it, yet its sun is the one source which furnishes all its vitality, and produces and regulates all its functions. What is the animal body without a vibrating heart? what would the earth be without its reservoir of water?—what the system of the universe without it central orb of light and glory? Such is the soul without God. It may have the outward lineaments of a Christian; but there is, as in the animal bodies of Ezekiel's vision, no life in it.

duced. "The carnal mind is enmity against God;" the conscience is dead; conflicting passions rage without control; all within is "earthly, sensual, devilish." Darkness is indeed "on the face of the deep," for there the prince of darkness maintains his spiritual empire.

Now the new creation, the reformation of the soul, is, like that of the unpromising materials of the primitive chaos, begun and carried on by commotion, produced in the stagnant mass. As the material spirit, in the one case, moved on the surfaces of the terraqueous mixture; so the Divine Spirit, in the other, moves on the spiritual chaos. The torpid soul is put into action: conviction of sin, distress of conscience, and humiliation of heart, are produced. Then the light of the Gospel, of which the Spirit is the administrator, shines into the heart, and faith, love, joy, and peace, follow. Thus the soul is regained for God, and God is again glorified in his own work. Thus is the soul gradually restored to its pristine state of "knowledge, righteousness, and true holiness;" to moral beauty and utility; to the state in which it was at first created, and to the office for which it received its existence.

This re-formation is, throughout the Scriptures, attributed to the work of *the Spirit of God*, whether it is spoken of under the notion of a *creation*, or of *regeneration*. He is the agent in its production. All the virtues and beauties of

the Christian character are ascribed to Him as their author. (Gal. v. 22, &c.) He is the cause and preserver of spiritual life in all its phenomena, as the material agency of the subordinate *spirit* is of all animal and vegetable life. The Divine Spirit enlightens the understanding, converts the will, and sanctifies the affections. The effect of the agency employed is, in both instances, secret and mysterious in its nature; but it is manifest in its effects. "*The wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of *the Spirit*."* (John iii. 8.) Here the analogy of which we have been speaking, is plainly asserted: and on this warrant, you will probably feel that you are sanctioned in carrying it much further than my time and paper allow me to do.

To the great work of the new creation, exceeding in glory that of the material universe, this first creation was subordinate; for "all things were made by Christ Jesus, and FOR HIM." (Col. i. 16.) To that, all the other operations of the Spirit are also subordinate. The gifts of tongues and of miracles, and the inspiration of those who have communicated to us the holy volume of Divine Truth, have been subservient

* The Greek word translated *wind* and *spirit* is one and the same.

to the great work of converting the fallen soul to God. The former were means; this is the end proposed by them.

Praying, my dear friend, that you and I may be ever conscious how entirely "we live, move, and have our being," spiritually, in and by that Divine Spirit, as, physically, we and all other creatures live, and move, and have our being, in and by that material spirit, which is his known symbol,

I remain affectionately your's,

P. S. My next communication will be on the agency of light.

LETTER V.

THE PRODUCTION AND AGENCY OF LIGHT.

MY DEAR FRIEND,

SIMPLE and majestic is the Scriptural account of the creation of the Universe. It has, if I may so speak, the *imprimatur* of inspiration on its title page. It could be derived from no one but the author of the work which is described: for, had the penman been a spectator of the whole process, he could not have written with stronger evidence of being satisfied in his own mind concerning it, nor have detailed the particulars with greater precision.

The inspired author of the book of Genesis first proclaims the origin of the universe: "In the beginning God (THE ALEIM) created the heavens and the earth." The Creator is THE ALEIM, a plural noun describing a plurality of persons in the Divine Essence.* The verb which it governs, is in the singular number. The evidence of this plurality is so clear, that nothing but prejudice can resist it; the light is so full,

* See Letter XXI.

that a wilful closure of the eyes is necessary to exclude it.

Dr. Allix, in his "Judgement of the ancient Jewish Church,"* has, with great energy both of language and sentiment, remarked, that "although the principal aim of Moses in his writings was, evidently, to root out of the minds of men the prevailing notion of Polytheism, yet he constantly describes the Creator of the world in words that directly intimate a plurality in the Godhead. Instead of distinguishing the Creator by the appellation of Jehovah (that awful appellation by which the Deity first made himself known to Moses in the burning bush, and by him to his people) instead of writing JEHOVAH created, he used these remarkable expressions, the Gods (ALEIM) created; and in the concise history of the creation only, he uses it above thirty times." "If it should be denied," says Maurice in his Indian Antiquities,† "that Moses composed his history under the immediate influence of divine inspiration, it surely will be allowed that he understood the language in which he wrote, and that he could not possibly be ignorant of the purport of those laws which he promulgated. It must, therefore, to every reader of reflection, appear exceedingly singular, that, when he was endeavouring to establish a theological system, of which the unity of the

* Chap. ix. † Vol. IV. Chap. ii. *p.* 82.

Godhead was the leading principle, and in which it differed from all other systems, he should make use of terms directly implicative of a plurality in it. Yet so deeply was the awful truth under consideration impressed upon the mind of the Jewish Legislator, that this is constantly done by him." And indeed, as Dr. Allix has observed,* "there is scarcely any method of speaking, from which a plurality in Deity may be inferred, that is not used, either by himself in the Pentateuch, or by the other inspired writers in other parts of the Old Testament. A plural is joined with a verb singular, as in the passage before us; a plural is joined with a verb plural, as in Gen. xxxv. 7; a plural is joined with an adjective plural, as in Josh. xxiv. 19; to these passages add Eccles. xii. 1, Isa. xliv. 24, and liv. 5; and from the predominant use of the words יהוה אלהיך, or *the Lord thy Gods* which occur a hundred times in the law (the word יהוה, Jehovah, implying the unity of the essence, and אלהים, ALEIM, the plurality in that unity) we must allow that nothing can be more plainly marked than this doctrine in the ancient Scriptures."

The word HEAVENS, as it occurs in the inspired account of the creation, and indeed generally in both Testaments, is, as I have already observed, like ALEIM, in the plural number. It signifies *the disposers*, because the celestial fluid, subsisting

* Chap. ix. *p.* 119.

in three conditions, in which it is the primary representative or symbol of the Triune Jehovah, produces by its agency all the phenomena of nature, as those of Grace are produced by the Divine Trinity.

The earth is, of itself, and independent of exterior agency, a passive substance, which is acted upon by these etherial agents. Of its *formation*, after stating the *creation* of that substance, the inspired historian proceeds to give an account. It was, after its creation, "without form and void," a mere chaos of loose unconnected matter without order, regularity, beauty, or utility. "And darkness," the matter of THE HEAVENS in a torpid stagnant state,* not having yet been brought into action, "lay upon the face of the deep," the surfaces of the chaotic mass being enveloped by it.

Then "the Spirit of God," the matter of THE HEAVENS so described as being brought by a new exertion of the Divine power into one of its active conditions, moved on the surfaces of the waters, the fluid mass which lay beneath it, sorting and compressing the particles of which it consisted, and communicating to the globe its rotary motion.

I now proceed to consider the third verse of the chapter, where *the heavens* are brought into action on the earth in another condition.

* See note from Horsley. *p.* 39, &c.

"AND GOD SAID, LET THERE BE LIGHT; AND THERE WAS LIGHT."

This passage is noticed by *Longinus,* in his Treatise on the Sublime, as one of the most remarkable instances of his subject with which he had met. Nor can I wonder that even a heathen author, professing true taste, should have been struck with it. The Evangelist St. Mark (Chap. iv. 39.) has a passage of a similar description.

This command, you will observe, referred to *formation,* and not to *creation.** The substance of THE HEAVENS, now first *formed* into light, had before been called into existence (ver. 1): That which the Divine command now effected, was a new condition of the celestial fluid. LIGHT and SPIRIT are the same in substance, but not in form and operation; and therefore it is not recorded that God *created* light, but that he said, "Let there be light." The command is addressed to "the Spirit of God," the material spirit which had just before been called into action; and the object of the command was a change in the condition of that agent. The agitation of the Spirit or air produced "light," which is the substance of the heavens in a more attenuated form. Modern philosophy has shown, by experiment, that air is convertible into light, and light again into air. The atoms are the same;

* See note from Horsley, *p.* 39, &c.

but in light they are of a finer and more pene trating kind.

I shall not take up your time by stating my views of that division "between the light and between the darkness," which ensued on the production of light, nor of the nature, office, and operation of the expansion (called in our translation "the firmament") which arose out of that division. It will be observed that the expansion was formed in the same way as the light, not as a *creation* of something new in substance, but as a condition of what before existed. "Let there be an expansion,"* ver. 6. All I have promised is an hasty sketch, containing some general outlines: if therefore the subject should sufficiently arrest your mind to excite a wish of pursuing it, I must refer you again to the authors whom I have before specified, to whom I would now add the name of the younger Catcott, in his "*Remarks*

* "Praise ye the Lord. Praise God in his sanctuary; praise Him in the firmament (or expansion) of his power;" so called either as being itself an effect of omnipotent agency, or as being the instrument whereby omnipotence exerts and manifests itself in all the phenomena of the universe—the revolutions of its orbs, the productions of the earth, and the life of the animals that people our world. Angels and the spirits of just men made perfect, praise Him in his heavenly sanctuary: and it is the duty and privilege of man who lives by means of that expanse of light and air, which fills this lower system to praise HIM who, by means of that expanse, enables us to utter his praises. "Let every thing that hath *breath* praise the Lord." Ps. cl. 1, 6.

on the Creation and the Deluge." Though I believe that Mr. C. has erred in the Geological part of his system (when he supposes that the whole substance of the earth was reduced, by a miraculous suspension of the mechanical agency which causes cohesion in bodies, to its primitive terraqueous state;) such an error will not affect his general view of the process of creation, and of the character of the stupendous *machine* which was then brought into being. I would also recommend to your attention "*A letter from Sir Isaac Newton to the Hon. Mr. Boyle, on the cause of Gravitation,*" published in the fourth volume of Bishop Horsley's edition of Sir Isaac's works, from which I have given you an extract in a note to my second letter.

I wish to dwell no longer on the philosophical branch of my subject than is necessary to the explanation of that analogy with which it is connected; I shall, therefore, only again remind you, that *light*, in co-operation with *the spirit*, was, at first, the subordinate cause of all arrangement and formation; and that it has been ever since, and is now, the cause of all natural life, motion, and beauty. Thereby the planets revolve in their orbits, and the seasons are interchanged; thereby life, animal and vegetable, is produced and maintained: in short, to this two-fold agency deriving its influence from a third, all the phenomena of nature, great and small, owe their

existence. "*A certain most subtle spirit,*" says Sir Isaac Newton, at the close of his Principia, "pervades and lies hid in all gross bodies; by the force and action of which spirit the particles of bodies mutually *attract* one another at near distances, and cohere if contiguous; and electric bodies operate to greater distances, as well repelling as attracting the neighbouring corpuscles; and (by the force and action of this spirit) light is emitted, reflected, refracted, inflected, and heats bodies; and all sensation is excited, and the members of animal bodies move at the command of the will, namely, *by the vibration of this spirit,* mutually propagated along the solid filaments of the nerves, from the outward organs of sense to the brain, and from the brain to the muscles, &c." Whatever may be the opinion of Newton's disciples, he himself was no enemy to the mechanism of the universe: and I verily believe that had Newton and Hutchinson been cotemporary writers,* the former would have discovered, and cordially would have acknowledged, that his mathematical demonstrations strongly confirmed the scriptural philosophy of the latter; and that the phenomena he explained could only be accounted for on the principles of

* Sir Isaac died in 1727, ætat. 85. Mr. Hutchinson published the first part of his Moses's principia in 1724, three years only before Newton's death, and when that great man was 82 years of age.

a material agency, pervading and regulating the visible universe.

I proceed now to bring before you a corresponding process in the spiritual world, of which the office and action of material light were intended to be illustrative: and when I speak of a *corresponding* process of Almighty power, in the formation of a new world, I do not, as I conceive, express myself after an arbitrary manner, nor give way to a sally of imagination, but adopt a scriptural view of the subject; for "God who commanded the light to shine out of darkness,"—who converted the materials of darkness into those of light,—"hath shined into our hearts, to give the light of the knowledge of the glory of God in the face (the person) of Jesus Christ." (2 Cor. iv. 6.) Contrast with the state of those who are thus enlightened, that of others in whom the change hath not been wrought, as the latter is described in the fourth verse of the same chapter. "In them the God of this world hath blinded the eyes of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine into them." Here we have light and darkness opposed to each other in the moral world, as they were at first, and still are, in the material world.

Now the formation of the spiritual world is, like that of the material universe, begun and carried on by the joint agency of spirit and light. "The

light of life" shines into the fallen heart;—and what is the effect? The torpid state of the soul is put into motion; conviction of sin, distress of conscience, and humiliation of heart, are produced. These are followed by spiritual desires, hopes, and tendencies, (corresponding with similar effects at the creation, which are described by the term *gravitation;)* and hence ensue love, joy, peace, &c. the beauties and ornaments of the "new formation in Christ Jesus." No new faculties are called into existence, but the fallen soul is brought into an entirely new state: it is recovered for God, and God is again glorified in the work of his own hands. It is restored to knowledge, righteousness, and true holiness; it begins again to answer the end proposed in its creation.

The new and spiritual work of God, to which the work described by Moses is preparatory, and of which it is illustrative, is, like the six day's process, a *gradual* work. It is gradual whether we consider it in its aggregate or its particulars. In every individual instance of Divine grace, the work which commences in regeneration, is carried on by the same agency and means which are employed in its origination, during the days of its imperfection on earth; till, at the arrival of the sabbatism of the soul, the work being completed, it becomes the object of Divine complacency, and of never ending praise, during the day of everlasting rest.

I should not forget to observe to you, that, on the fourth day of the material formation, the sun which from the commencement of its existence, in the heavens on the first day, had been employed in its appointed office of diffusing light, became, by the purification of the atmosphere, the *visible* cause and means of all the phenomena of nature.* And is it not analogically remarkable, that, from

* It is immaterial to the analogy for which the *creation* of the sun is here introduced, whether it be considered as the work of the first or of the fourth day. For if light existed, as many have supposed, before the tabernacle was set for its reception at the center of the system, (Ps. xix. 4.) the collection of its rays in a focus, on the fourth day, will correspond with the manifestation of Divine glory in the person of Jesus Christ, from the time of his appearance in the flesh. But probably creation, or production from nothing, was completed on the first day. "I interpret the fourth day's work of the *manifestation* of the celestial luminaries, as the instruments of Divine power in producing the phenomena of the earth; and their determination to the uses to which they were severally designed to conduce as indications of time. Light must have been concentrated from its first existence in order to produce days in succession to nights as the earth revolved round its axis, and indeed to produce that revolution itself." See *Penn's Comparative Estimate. P.* 189.

The era of Christianity indeed, according to the computation in our Bibles, commenced at the beginning of *the fifth* and not during *the fourth* chiliad of the world, the year of the birth of Christ being stated to be the 4004th from the creation. But as the fourth day of the creation was employed in the operations which are assigned to it, it seems probable that the full effulgence of the solar light did not burst upon the earth till the beginning of the fifth day, those operations being spoken of as coincident with the evening and the morning of the fourth. It

the termination of the fourth millenary of the world* (a thousand years being with the Lord as one day, and one day as a thousand years) Christ having appeared as "the sun of righteousness," the rays of light and truth, whose source had been concealed from view (if I may so speak) through the patriarchal and Levitical dispensations by the mists and clouds of types and ceremonies which were the medium of their previous communication, shone forth in direct emanation on a dark world, producing all the phenomena of grace. "Of his fulness have we all received and grace for grace," John i. 16. The πληρωμα of grace resides in him, as light in the sun; and from that fulness an uninterrupted succession of vivifying rays flow to his church, grace on earth and glory in heaven. On the allusion in the six day's work and their sabbath of consummation to the ages of the world and the millennial sabbatism, I shall have occasion to write more at large in a future letter devoted to this subject. Jews and Christians have concurred in maintaining this analogy, which

will, however, be recollected that our Lord is said to have been born in the fourth year before the common era called *Anno Domini*.

* Deut. xxxiii. "The Lord *came* from Sinai, and *rose up* from Mount Seir unto them; He *shined forth* from Mount Paran, &c." The latter verbs are explanatory of the former, and are both frequently used in relation to the solar light. It was the second Hypostasis by whom the law was given.

indeed is derived from the Scriptures of both Testaments.

Christ then is the sun of our system. At his incarnation the glory of THE ALEIM was revealed. (Is. xl. 5; Comp. ver. 9, 10.) He is "the image of the invisible God," that whereby God is represented and acts; as light is the image and operative effluence of the solar orb. "The glory of God shines in the person of Jesus Christ." The word usually translated *glory* * "plainly denotes," says Mr. Parkhurst, "some action of the heavens in *irradiation*; (see Isai. lx. 1; lxii. 2; lxvi 11; Ezek. xliii. 2; as the Greek word† is also used in the New Testament, Luke ii. 9; ix. 31; Acts xxii. 11; 1 Cor. xv. 41;) properly I apprehend, that action which gives weight or gravity to all material things. (Comp. 2 Cor. iv. 17.") For the same reason that light is called *the glory* of THE HEAVENS,‡ Christ is *the glory* THE ALEIM.§ All the *gravitation* of the soul to its proper center, and all the *cohesion* of the members of the church to each other in brotherly love, are the effects of this Divine light. Without it, the state of man, in his spiritual concerns and relations, is all vanity and confusion, like the primitive chaos. For even the light of truth, as it exists in the Scriptures, is, without the influence of the Sun of Righteousness, like

* כבוד † δοξα ‡ שמים § אלהים

torpid calonic in the material world. It is prepared for use, but is useless; it is adapted to afford comfort, but communicates none. O that "God who commanded the light to shine out of darkness, may shine into our hearts to give us the light of the knowledge of his glory in the person of Jesus Christ!"

The sun in the firmament is visible only by its own light: and "the invisible God" is only to be known by us, as his glory shines in the face, or person, of Jesus Christ, who is "God OF God," as light is *of* the sun. * Whosoever hath seen Him hath seen the Father, for He and the Father are one. This is all philosophically true in the grand symbol of THE HEAVENS; and the Unita-

* Filium manasse de Dei substantiâ, sic tanquam lucem de sole, atque ejusdem esse ac patrem substantiæ, quia lux ejusdem est substantiæ, cujus sol. The doctrine of Origen as stated by Huetius, and cited by *Bp. Bull*, in his "*Defensio Fidei Nicæni*, Sect. II. Cap. ix. § 14. The Bp. in commenting on this passage of Huetius, affirms that the above illustration is to be found in the Antenicene fathers, in the Nicene creed, and in the Scripture itself, as in Heb. i. 3.

"WISDOM, OR THE LOGOS," is more moving than any motion; she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her. For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness." *Wisdom of Solomon* vii. 24—26. The whole book of *Wisdom*, in the opinion of Grotius, was written in Hebrew, under Simon the High Priest, who flourished under Ptolomy Lagus. *Allix's Judgment*, Chap. v. *p.* 66.

rian, or rather the Antitrinitarian, must change the ordinances of the heavens, before he can disprove the doctrine of a Trinity in the Divine Essence; the modern Pharisee must reverse the course of nature, before he can demonstrate that fallen man, in any sense or degree, is capable of being his own Saviour; and the Antinomian must shut up all his avenues of sensation, before he can justify his views of salvation by a lifeless and inoperative faith.

I am, my dear friend, truly yours,

LETTER VI.

THE FORMATION AND CONSTITUTION OF MAN.

MY DEAR FRIEND,

WHILE I enter on the subject which I have chosen for my sixth letter, I am conscious that I am about to lead you over ground of peculiar difficulty and danger; and I am therefore very anxious to be guided by the Word and Spirit of God, in order that I may myself be preserved from all important error, and from leading you into it. The attributes of matter are the subjects of our senses, though even these are often mysterious; and it is by combining revelation and experiment that we may most safely conduct inquiries concerning them. But, in approaching the confines of the spiritual world, our senses are no further of use to us, than as Revelation has compared spiritual with material objects, and has taught us the attributes of the former by analogy with those of the latter. In describing the formation of the material universe, the inspired historian has, moreover, been comparatively explicit. But in his account of the formation of man he has

been so concise, as to make it necessary that, at every step, we should have recourse to subsequent Scriptures, in order that we may understand the information he gives us.

The subject, then, of this communication is the production of the highly favoured tenant, for whose use the magnificent mansion before described had been provided. And what dignity is attached to the character of man, what importance is connected with his existence, when we consider that for his accommodation, instruction, and education for eternity, the wonderful machinery of this material system was contrived by infinite wisdom and executed by almighty power? Surely our highest thoughts of our own responsibility, our deepest convictions of the sin and folly of forgetting our high destination, and our most exalted views of the goodness of God in our first creation, and in our restoration by redemption, must fall very far short of the truth.

In reviewing the narrative given us of the origin of man, I shall place before you the two accounts which Moses has furnished, and then inquire what further illustration of the subject we can find in other parts of Scripture. In his account of the last and sixth day's work, Moses has told us that "THE ALEIM said, Let US make man in OUR image, after OUR likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and

over all the earth, and over every creeping thing that creepeth upon the earth. So THE ALEIM created man in HIS own image, in the image of the ALEIM created HE him: male and female created HE them." Gen. i. 26, 27—And the Lord God, (JEHOVAH ALEIM) formed man (of) the dust of the ground, and breathed into his nostrils the breath of life, (Heb. *lives)* and man became a living soul, * Gen. ii. 7.

The word which, in this latter account, is translated "life," is in the plural number, *lives;* and unless this plural term be considered as including the spiritual branch of the constitution of man, it does not appear that any separate information is given by Moses of its production, the other terms which he has used being commonly employed in speaking of *animal* life. The life even of inferior animals is of two distinct kinds; and that of man is threefold. † He has, in

* An organized being, endowed with animal and spiritual life. נפש signifies to breathe and the substantive a breathing frame, the visible part of man.

† See Whitby and Macknight's notes on 1 Th. v. 23. Whitby observes, "Here the *Apostle* justifies the *ancient* and *true philosophy;* that man is, as *Nemesius* styles him, τριμερης υποστασις, *a compound of three different parts:* This was the doctrine of the *Pythagoreans,* as we learn from *Iamblicus,* who having told us that man consists of soul and body, adds, *that the soul consists of two parts, one endued with reason and one without reason.* This also was the philosophy of the *Platonists,* as we learn from *Nemesius* and *Sallust,* who informs us that *there is in man a soul irrational, which follows the affections of the body, and a mind which useth the body as its instrument, and fights against it.* This also was the doctrine of the *Stoicks,* whence *Antoninus* saith, the three consistent parts of man are

common with other animals, a vegetable and animal life, to which in him is superadded a spiritual life. The life which consists in, and is derived from a circulation of the blood in the animal frame, corresponding with that in the vegetable structure which arises from the circulation of its sap, is a merely vegetable life, and could this vegetable life in man be separated from the life of sensation, man would be a mere vegetable. But he has also, in common with other animals, a sensitive life, derived from the nervous system, which, having its source in the brain, conveys sensation by means of the nervous fluid to every part of the body. He has also an intellectual life, by which he is distinguished from other animals. How these are united and act, we know not; but their co-existence and co-operation are essential to the present constitution of the human being.

Perhaps the true cause of the obscurity which arises out of the terms used in speaking of the immaterial principle in man, is to be found in that peculiarity of the Hebrew language which we have before noticed, *viz.* that all its terms describe, primarily, some object of sense, which,

σωμα, ψυχη, νες, the body, soul, and mind. And *Clemens* of *Alexandria*, and *Origen* say the same. *Perfectus homo constat carne, animo et spiritu.* (Iren. l. 5. c. 9. *P.* 446) Οι μεν τρεις σαρξ δε, και ψυχη, και πνευμα· (Strom. iii. *p.* 454.) Ο Ανθρωπος συνεςηκεν εκ σωματος, και ψυχης, και πνευματος· (Origen. Philocal. *p.* 8.)

in very numerous instances, stands connected with some other object which is spiritual and so incomprehensible by us, in any other way than by an analogical process in the mind. Whatever obscurity, however, may exist in the phraseology of Moses, other Scriptures speak plainly enough of the immateriality, immortality, and responsibility of the thinking principle in man. "What is a man profited, if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul." Math. xvi. 26. *

But the triunity which is to be found throughout the system of nature, and particularly in the constitution of man, though it may illustrate the great doctrine of the Bible, by proving *the possibility* of a trinity in the Godhead, and may so far

* "Though the force of this maxim, (says Doddridge on the place) taken by itself, appears best by rendering ψυχην, *soul*, which it does undoubtedly on the whole signify here; yet, as the same word had been rendered *life*, ver. 35. and its meaning is sufficiently plain from what follows, I thought it better to retain the same version here likewise; which taken in its connexion has (as Dr. Tillotson observes, vol. 3. *p.* 528, 529) an additional spirit, which consists in the application of a *proverb* relating to the *worth of life* (Comp. Job 2. 4) to the *soul*, which is in the highest sense *the life* of the man or *the man himself*. (Luke ix. 25.—Την ψυχην ζημιωθεσθαι does not merely signify to *lose the life*, which might be applied to a man who accidentally met death in the pursuit of gain, (as a merchant who should be lost in a voyage;) but it properly means *undergoing a capital execution*, which is an idea of much greater terror, as well as of much stricter propriety, in the present case. And would to God it might be seriously considered in this awful view!"

meet the argument of the Antitrinitarian, will not of itself demonstrate that there is a triunity in the Author of nature. Perhaps it adds to possibility a probability; but further it cannot go. The tripartite nature of all material substances, and among them the human body, whose proportions of height, length, and breath, are essential properties of matter, and can neither be diminished nor increased; the triune nature of animal life, as subsisting at once in the blood-vessels, the nerves, and the lungs, all co-existent and co-operative in the animal frame; the threefold attribute of the immaterial spirit, essential to and constituting the spiritual nature of man, the intellect, the will, and the affections. These triunities cannot of themselves prove that the Creator of man is triune, though they may illustrate and confirm the orthodox doctrine, when that doctrine has been proved from the Scriptures by direct assertion or legitimate inference. But if man be triune in the complex constitution of his nature, and if we be informed by the Scriptures that this triunity, or man in the threefold constitution of his nature, was formed in the image and likeness of the Divine Trinity,—then, in that triune complexity of his constitution, we may look for more than an illustration of our doctrine; we may adduce it as evidence that cannot be set aside. We carry the evidence with us: we are ourselves the demonstration that in the Godhead,

there is a Trinity in unity, and a unity in Trinity. Let us therefore, in deep humility of mind, examine this important point, which, however, constitutes but one branch of the general evidence of Scripture on the subject.

It must, I conceive, be granted, that the image of the ALEIM, in which man was formed, has relation to *the whole constitution* of man. "The ALEIM said, let US make *man* in OUR image after our likeness." This image cannot consistently with the grammatical construction of the passage, be confined to the Godhead in its unity, nor to any single branch of the compound nature of man, but must comprehend his whole constitution.* If this be admitted, an inquiry may then be instituted, whether the holy Scriptures

* It is worthy of remark that the word בּרא (to *create*, in the strictest sense, as distinguished from *formation*) is used but three times in this first chapter of Genesis.

1. In recording the primary production of universal *matter*, as constituting the heavens and the earth. ver. 1.

2. In recording the first production of *animal* nature commencing with aquatic animals, on the fifth day. ver. 21.

3. In recording the production of *intellectual* nature in man, in the image of the Deity. ver. 27.

Neither the *material* nor *animal* nature of man was then first *created*; and therefore, perhaps. the pronoun is used in the singular number. "God created man in HIS own image." But the *formation* comprised *all the three* created natures, which may account for the use of plural pronouns in recording it. "Let us (or we will) make man in OUR image, after OUR likeness."

have furnished any account of the constituent branches of human nature; and we find such an account accurately stated by St. Paul, 1 Th. v. 23, where he speaks of man as consisting of a body, a soul, and a spirit.* The former consists of the dust of the ground, fearfully and skilfully modified by the Divine Architect, a curious tent for the habitation of the immaterial tenant; the soul, which is animal life, man possesses in common with other animals, but in higher perfection than any of them; while the latter, the immaterial principle, by which man is distinguished from other animals, qualifies him for the knowledge, service, and enjoyment of God. This compound nature, connecting man with the material and spiritual world, by the link of animal life, fitted him for the high office he was to fill as God's vicegerent on earth, and to exercise that dominion which was intrusted to him.†

* "If there are Trinitarian analogies in nature, which do not involve a contradiction, why, in arguing from the less to the greater, may we not have the same points granted of the Deity, analogies of which we plainly see to exist? If man, for instance, be compounded of body, soul, and spirit, and is still not three men but one;—why may we not argue the same of the Deity, conceiving it possible for Father, Son, and Holy Ghost, to be personally distinct, but essentially united, or three persons in one undivided Godhead? It is not, indeed, pretended that these analogies fully explain the communication of the Divine nature to the sacred Three, without division or multiplication of the nature; yet they certainly remove the contradiction alleged to exist in it, and are therefore of considerable service in the cause." *Richardson's Athanasian creed vindicated. pp.* 50, 54.

† Gen. i. 27. 28.

This threefold distinction in the constitution of man, appears in the threefold nature of satanic temptation. It appears in the character of the prohibited fruit in the paradisiacal temptation,—in that of the triform temptation of our blessed Lord,—and in that also to which every rational human being, whether connected with the first or the second Adam, is subjected during his period of probation here on earth. Every temptation is a lure held out to the *Spirit, soul,* or *body.* Thus the forbidden fruit was exhibited by the Tempter as *good for* FOOD, and so was a lure to bodily appetite: as *pleasant to the* SIGHT, and so was attractive to the chief of the animal senses: and as *much to be desired to make one* WISE, whereby it furnished a motive to the indulgence of spiritual ambition. Thus also our Lord was assailed, in the wilderness, by a temptation suited to the threefold constitution of his human nature. He was tempted to gratify carnal inclination in opposition to the word of God, by converting stones into bread. The exhibition of the kingdoms of this world, and of the glory of them, was an appeal to the sight of the eyes, as the beauty of the fruit was in the former case. And thus also the proposal of exciting the admiration of the assembled multitude below, by casting himself down among them from the pinnacle of the Temple, was a temptation to pride of heart, similar to that whereby the first Adam

had been ruined. The threefold character of the process by which the first and second Adam were proved,—in which the first had fallen, and the second conquered,—answers to the manner in which all the children, both of the first and second Adam, are also tried,—the former to their destruction, the latter to their eternal benefit. For *all that is in the world,* every allurement it presents, may be classed under *the lust of the* FLESH, *the lust of the* EYES, or *the* PRIDE *of life,* which are not of the Father, but of the world. If then man, thus tripartite and triune in the constitution of his nature, as consisting of a material body, an animal soul, and an immaterial spirit, was formed in the image of the ALEIM, we may be permitted further to inquire, in what this likeness consisted, or how he resembles the Triune Jehovah as the record of his creation informs us that he does.

We have already observed, that it cannot be in any one part of his nature, separately considered, that the resemblance lies; the similitude must be referred to his whole constitution as man;* for in order to constitute this likeness, and in execution of the plan before stated in

* This is no novelty; for Purchas, in his *Pilgrimage,* Book i. chap. 1. refers to authors though he has not named them, who maintained that the compound nature of man as consisting in "vegetation, sensation, and reason," is the image of the Holy Trinity in which man was created.

chap. i. 26, God formed man of the dust of the ground, and breathed into his nostrils the breath of life (or lives), and man became a living soul." chap. ii. 7. May we then say, that in his *body* he bears a resemblance of *him*,* who was afterwards to become incarnate; who, before his incarnation, before the fall, and even before the creation of man, was, if we may so speak, the image, the personator, the revealer of the invisible Godhead. It seems to have been in the appearance of man that He *walked* in the Garden of Eden, when he came to inquire into the conduct of Adam after the fall; and there exists no reason for denying that it was as man that he communicated with Adam before the fall, when he brought the inferior creatures to him to receive their names, and when, after the formation of the woman, He brought her to the man as his companion. All the manifestations of Jehovah have been made by Him, who is on this account called the LOGOS, the revealer and manifester of Him, whom no one hath seen, or can see, because he is invisible.†

It is needless to enlarge on the resemblance, imperfect indeed because it subsists in a finite being, but real because Divinely ordained, which

* The το γεννωμενον αγιον of the Evangelist. Luke i. 35. the virgin born Son of God.

† See the first section of Bp. Bull's *Defensio fidei Nicænæ*.

subsists between the invisible, intellectual, immaterial, and therefore immortal branch of human nature, and that person in the Godhead, of whom the LOGOS is the visible representative. This resemblance is so evident, that the image of the ALEIM in which man was created, has been generally confined to the moral character of God, and the immaterial spirit of man in its creation state. But, as I have before said, something in the whole constitution of human nature seems necessary to be assumed as the foundation of that resemblance, in order to meet the declaration of the Divine Record concerning it.

But the great difficulty remains: in what respect can the other branch of the human constitution bear a resemblance to the remaining personality in the Divine Trinity? What likeness can be supposed to exist between the animal soul of man, and the Spirit of God? If the economy of redemption, by which chiefly the ALEIM become known to us, be admitted into the inquiry by anticipation, the answer is easy.* What the animal soul of man is to the body of man, that the Spirit of God is to the immaterial soul, "the author and giver of life." And it is

* Indeed; without this admission; for the influence of the Holy Spirit was necessary to the existence and continuance of Divine life in the soul of man before its fall, and in the human soul of the Divine Mediator. See the first discourse in the author's work on *Divine Influence*.

by analogy with that, of which animal life is constituted, viz. the material vital air, that the Third Person in Jehovah is made known to us in his own word.* In no other way than by means of this analogy, can we form any conception of his Personality and operations.

But this, perhaps, is not all that may be said on this resemblance, though it is with the deepest reverence that we should speak at all on such a subject. Have not the Scriptures represented the personality of the Spirit as the connecting link in the Divine Trinity? And are not all the operations of Jehovah the Son described as performed under the influence of the Holy Ghost? Certainly, the animal soul in man is the connecting link between his body and spirit, essential to his integrity in his present state of existence, and the means whereby the rational mind reveals itself, whether by the speech or any other corporeal organ.†

It should also be recollected, that the consti-

* See Letter IV.

† See Bp. Bull, as quoted in a note to Letter III. *p.* 46. St. Augustine speaks of the Holy Spirit as "the inseparable and undivided *communion* of the invisible DEITY and THE WORD."

Comp. John xvii. 20, 23. I suppose that the neuter numeral adjective (εν) in this passage agrees with σωμα understood; and that therefore the symbol is the same which the Scriptures often employ in illustrating the union which subsists between Christ and his church, and between the several members of his mystical body. The oneness that prevails, both in the symbol and that

tution of human nature is not only tripartite but also triune. It is in the union of the threefold nature that man, as such, exists. The intellectual branch, considered apart, is not the man; and much less the corporeal, or animal branch. How he may exist after the resurrection of his body enters not into our present inquiry, though it cannot be supposed that the resurrection-body will be without sensation, which is a branch of the animal life.

which is symbolized, is a oneness of nature, though circumstantially distinguished.

Now the unity and sympathy which are attributes of the natural body, depend on the animal and sensitive life; for when this ceases, all sympathy between the head and members, and in the members with respect to each other, ceases with it, and the body loses its essential character as a duly organized sensitive frame.

The source of life and sympathy in the mystical body of Christ, is his universally pervading Spirit, whose influence is that to the church, which animal life is to the natural body, the principle of sensation and sympathy; and, indeed, essential to its existence as a living spiritual community. "The love of God" the Father, and "the grace of our Lord Jesus Christ," are conveyed and enjoyed by and in "the communion of the Holy Ghost."

But our Lord illustrates the oneness and sympathy which he prayed might prevail among his disciples, by referring to the union which subsists between the Father and Himself: "Even as thou, Father, art in me and I in thee, that they may be made perfect in one." The particle of likeness cannot imply equality in the two cases; but it must imply a real though a feeble resemblance. The bond of union must, I conceive, in both, be the same.

Should it be objected, that such subjects are among the secret things which belong unto the Lord our God? I answer, It is equally true that "things revealed belong to us:" and it is revealed that God said, "Let US make *man* in OUR image, after OUR likeness." And can it be presumption to inquire, if the inquiry be conducted in the spirit of mental prostration, and with an entire submission of the understanding to the word of God, wherein that likeness consists? Indifference on such a subject, and a neglect of humble inquiry, manifest ingratitude for that inestimable honour and privilege to which the inquiry relates. Besides which, it is a tacit surrender of all the evidence to be derived from the triune nature of the Divinely recognised image of the Triunity in the Godhead.

It may, perhaps, be asked, if the image of the ALEIM, in which man was formed, consisted in the threefold constitution of human nature, wherein consists the forfeiture of that image, which he sustained by the fall; and what is that restoration which "the grace of Christ, the love of God, and the fellowship of the Holy Ghost," are to effect for him? It may be urged that he still consists of "body, soul, and spirit," and therefore still bears the image of God. In answer to this, I must say that I see no objection to consider man as still bearing a natural resemblance of the ALEIM, though he has lost that

moral image in which his immaterial part was created. Indeed, the Scripture, speaking of man in his present fallen state, and without any reference to redemption and regeneration, describes him, in allusion to his first formation, as still bearing the image of God, (1 Cor. xi. 7.) which I conceive proves that that image is not to be sought for, exclusively, in the qualities of the mind. But the forfeiture which the immaterial part of man incurred by sin, has extended itself to the other branches of his compound system. The resemblance of God in his whole constitution is deplorably weakened and obscured. What misery arises from the restless and unsatisfied concupiscence of the animal life. How unlike is the sickly, painful, dying frame of human nature to that glorious body, which appearing to Adam, was the prototype and counterpart of his own. Such is the change produced by the first trangression, that "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." A temporary dissolution of the component branches of human nature, whereby the likeness of the ALEIM will be for a while suspended, is become necessary in consequence of innate depravity in body, soul, and spirit; or, an instantaneous change, whereby their vile bodies are to be again "made like unto Christ's glorious body, according to the mighty working, whereby He is able to subdue all

things to Himself."* And we are therefore taught, to our unspeakable comfort, that our whole man, "body, soul, and spirit," will at length be sanctified wholly, at the coming of our Lord Jesus Christ, after being preserved, by the regenerating Spirit of God, without blame, during the interval of abode in this present fallen state.

I now proceed to bring to your notice the analogy between the agency whereby animal life is sustained, and that whereby spiritual life exists and is supported. The heathen poets speaking of their Jupiter, whereby they meant the fluid matter of the Heavens, acknowledged, as St. Paul reminded them, (Acts xvii. 28.) that "in him we live and move and have our being; as (he adds) certain of your own poets have said, 'For we are also his offspring.'" And with humble gratitude will the conscious sinner make the same acknowledgment with respect to the existence and support of spiritual life and motion, in addressing the Triune Author of his Salvation.

"That the three principles of motion which

* Phil. iii. 21. "*Who will refashion*, &c. Ος μετασχηματισει το σωμα της ταπεινωσεως ημων, εις το γενεσθαι αυτο συμμορφον τω σωματι της δοξης αυτου: literally, *who will refashion the body of our humiliation, in order that it may become of a like form with the body of his glory.* The *body of our humiliation* is our body humbled into a state of mortality by the sin of the first man; and it is contrasted with *the body of Christ's glory*, or the glorious incorruptible body in which he now lives as Saviour and universal Lord." *Macknight's note in loc.*

govern the natural world," says Mr. Jones in No. II. of his Trinitarian Analogy, "are *fire*, *light* and *air*, is so self evident in general, that we need say little to prove what the senses will confirm to all mankind. But perhaps it may not be so evident, that these three agents support the life of man, whom the wise have long considered as a lesser world; yet every person who applies his mind to consider the case, will soon see it to be true. In the body of man there is a threefold life to be supported; first, in the heart and blood-vessels; secondly, in the organs of respiration, and lastly, in the nerves, the instruments of sensation. Each of these, taken separately, forms a sort of tree, and has the appearance of it when represented in the tables of anatomists. There is one large tree (if not rather two) of the arteries and veins; another of the nerves, equally extended with the former; and a third formed by the *trachea* or windpipe, with its branches in the lobes of the lungs.

"On these three capacities, or departments of the animal economy, the three moving principles are constantly acting for the support of life. The heat of *fire* preserves the fluidity of the blood in the veins and arteries, and is necessary to the circulation of it: the nerves, the channels of sensation, are acted upon by *the light*, and for this purpose are found to be pellucid lengthwise,

which is most manifest in the optic nerve. * The organs of respiration are acted upon by *the air*, which gives us breath, and without which the system of life cannot long subsist.

"Thus it appears that life is preserved in the three several departments of the animal economy by the three elementary principles which govern the world. The heart is the proper residence of *fire*; not of *burning*, but of *vivifying fire*. The head is the seat of *light*, which acts most sensibly in the organs of sight; but is diffused from the brain to all parts of the body. In the lungs is the proper residence of *air*; the inspiration and respiration of which assist in the circulation of the blood: and if the heart be considered as a cistern, the lungs may be considered as a pump continually at work upon it. †

* Light considered merely as the mean of vision, may affect only the optic nerve; but considered in its scriptural sense as the efflux of the sun, and called אור from its fluidity in opposition to חשך stagnation, it may affect the whole nervous system, and be to that system what air is to the lungs, or vivifying heat to the blood.

† Eccles. xii. 6. which contains a striking allegorical description of the system of the nerves, blood-vessels, and organs of respiration, in the human frame, and of the offices of the heart and lungs. See *Parkhurst on the root* גל, &c.; and *Dr. John Smith's "Portrait of Old Age;* wherein is contained a sacred anatomy both of soul and body; being a paraphrase of the six former verses of the 12th chapter of Ecclesiastes. 1666." In commenting on ver. 6. the Doctor proves that the Harvœan doctrine of the circulation of the blood, &c. was well known to the wise king of Israel, who was the author of Ecclesiastes.

"The three powers of nature are no where more conspicuous and wonderful than in the body of man; and what is still further to our purpose, they act together in unity; all conspiring to the same end, and keeping up one and the same life: neither of these can produce its effect without the other two. What can air do in the lungs, when the blood is no longer fluid with heat? And what will these two avail, unless there be sensation in the nerves? that is, unless light gives information to the body, as information gives light to the mind."

In the operations of spiritual life, as it existed in the soul of Adam before his fall, I can conceive of no priority or posteriority of action in the threefold agency by which it was produced and maintained. The life-giving influence of the Spirit, with the light and love which accompany it, were doubtless contemporaneous, and co-operative. But in the *re*-communication of that life to the dead soul of a sinner, there seems to be, at least in the first instance, a progressive order of operation. It is so in the recovery of suspended bodily vitality. The lungs are first set in motion by the re-introduction of vital air; sensation is restored, occasioning agony to the patient in the conflict between life and death; and at length circulation being renewed by warmth in the region of the heart, the vital heat is again conveyed to the extremities, so that the common demon-

stration of a healthy state re-appears in freedom of respiration, general sensation, and usual comfort. And is there not something analogous to this in the restoration of spiritual life? The Spirit of God excites commotion in the torpid conscience, quickening it to perform its appointed office. Information respecting the evil of sin and its remedy, is conveyed to the mind by Him who is emphatically called "THE LIGHT OF LIFE;" * and thus "the love of God the Father,"

* John viii. 12. What can the meaning of this phrase be, unless there exist a connexion between "light" and "life" as between cause and effect? That the light which Christ "the sun," or שמש, the light "of Righteousness," (Mal. iv. 2.) sheds on the soul, is not *mere* information but vital influence; cannot be doubted by those who enjoy it. It is connected with spiritual and eternal life; nay, *it is* that life. John xvii. 2. And surely analogy must imply that the material light, to which spiritual light is compared, must also be essential to corporeal life and health. Light however, as essential to life vegetable and animal, must be contrasted, not with the occasional and comparatively attenuated state of the atmosphere during the night time of our hemisphere, or when the mean of vision is withdrawn; but with the gross darkness which preceded the production of light at the creation. To health and vigour, indeed, light as distinguished from common darkness, is indispensable, at least with respect to vegetable life. I was much struck with the account given by Capt. Parry, in the narrative of his expedition for the discovery of a North West passage, of the sallads which he raised by the fire in his cabin, during the period that all light from the heavens was excluded from it. It was perfectly white, or colourless. But as soon as a little light could with safety be admitted into the room, the plants turned their heads towards the part whence it came, and gra-

the vivifying power of which is life here and health in the upper world, "is shed abroad in the heart by the Holy Ghost given unto us." The life and health of the soul thus restored consist in the enjoyment of "the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost."

Happy, my dear friend, was the state of our first parents before their fall. But how is the crown fallen from our heads! How is the fine gold become dim. Blessed be HIS name who has provided for our renewal "in the image of him who created us!" The nature and necessity of spiritual regeneration are so clear, that the former requires no further explanation, and that the latter needs not to be confirmed. "Ye must be born again." If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." But oh! what a prospect opens before the regenerate soul in that future state for which grace is preparing it in the hospital of the Church below! *Here,* (if I may

dually, as light was more freely admitted, assumed their natural and healthful hue.

When St. John, chap. i. 3. asserts that in Christ, the Word, "was life, and that the life was the light of men;" he attributes to him vital influence as inherent in Him, and which is derived from Him, as a similar physical efflux, possessing a correspondent vital energy, flows from the sun. What is "the light of life," but vivifying light; as the attribute of "quickening" is elsewhere ascribed to *water* and *bread.*

again recur to analogical language) *here*, though life is restored and the soul breathes, with what obstructions has its respiration to contend! *There* it will breathe freely; for disease will be removed, and the atmosphere be suited to the full exercise of the functions of life. *Here*, though spiritual sensation exists, yet how blunted are its operations! *There*, its vision will be clear and distinct; its taste will be unvitiated, and a source of continual delight; its ear will receive and enjoy the song of thanksgiving; the odour of the Redeemer's name will be for ever fresh, and its effect perpetual extacy; while in the full possession of spiritual health, the soul will engage without weariness or interruption in the service of the Triune author of all its blessedness. The heart of the regenerate sinner is, *even now*, the seat of love to God, "because God hath first loved us." But how languid is that love! how often is its operation almost imperceptible, like the pulse during a paroxism of faintness. But *there* such paroxisms will be unknown. We shall "love the Lord our God," JEHOVAH OUR ALEIM, with all our hearts, and minds, and souls, and strength. And I see no reason for denying that, during the eternity that is before us, the capacity of enjoyment, and the ability to love and praise, will be for ever increasing; as the source of that enjoyment and the object of that ability will eternally be disclosing itself to the enlarging minds of the beatified

throng of saints and angels who will surround the throne of God and of the Lamb.

Is it, my friend, to be believed, that such analogies as those which have been mentioned, existing in the universe and in all its parts, in vegetable, animal, and spiritual life, can have arisen from mere accident, without any design or plan in the Divine Mind, to which were known all its works from the beginning of the world? I must say that to me it is incredible. The argument which Paley draws in his "Natural Theology," from "prospective contrivances," seems to be applicable in the case before us. Those prospective contrivances argue design and plan, and thereby prove creation to be the work of an all-wise Agent. And, by a parity of reasoning, these analogies between nature and grace, appear to me to afford complete demonstration of the Scripture doctrine, that the new creation is the work of a co-equal and co-eternal Trinity of persons in the unity of the Godhead. The argument, if admitted, will be the best bulwark of the orthodox faith;—an argument which cannot be assailed by the sophistry of verbal criticism, but which appeals to all the senses with which we are endowed. I shall now release you from this long letter by assuring you, that

I am truly yours,

LETTER VII.

THE INSTITUTION OF THE SABBATH.

MY DEAR FRIEND,

It is an affecting thought which the Psalmist has suggested when he says, that "Man walketh in a vain show, and disquieteth himself in vain." There is an *apparent* substantiality in his visions of bliss, but they are all phantastic; they arise but to disappoint him, for "the fashion of this world passeth away." The scene shifts; the pageantry quits the stage; and at length the curtain drops. "I have seen," said the celebrated Lord Bolingbrooke, "the silly round of business and pleasure, and have done with it all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is indeed very small; whereas those who have not experienced them, always overrate them. They only see their gay outside, and are dazzled with their glare: but I have been behind the scenes; I have seen all the coarse pullies and dirty ropes which exhibit and move the gaudy machine, and I have seen and smelt the tallow

candles which illuminate the whole decoration to the astonishment and admiration of an ignorant multitude. When I reflect upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle and pleasure of the world had any reality; but I look upon all that is past as one of those romantic dreams which opium commonly occasions; and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream."

Such is the world in its present state, and such are the actors on its stage. But such it was not as it came from the hands of its blessed Maker; nor did he, whom God created to be its tenant and Lord, bear any resemblance of the *Dramatis persona*, who, in the preceding confession has described himself. And, blessed for ever be the name of *Jehovah Aleim*, that in the winding up of the grand spectacle of Providence, persons and things will be raised to a state of purity and excellence greater than that in which they were at first created; for "we look for new heavens and a new earth in which righteousness will dwell."

The early prognostics of this final issue of the Divine purpose will be the subjects of this and the succeeding letter; and these we shall find in the Sabbath and Paradise of the state of innocence.

In the second verse of the second chapter of Genesis we are informed, that "on the seventh

day THE ALEIM ended his work which he had made; and he rested on the seventh day from all his work which he had made: and THE ALEIM blessed the seventh day, and sanctified it; because that in it he had rested from all his work which THE ALEIM created and made." Such is the account given of the origin of the Sabbath day, affording proof that it was intended for the observance and benefit of all the descendants of Adam through all their generations. The only reason for the enactment assigned in the fourth commandment, is drawn from the primary obligation, founded on the sanctification of the seventh day, as being that on which God rested from all his works; though a new sanction is afterwards given to its observance, founded on the Exodus from Egypt.* And though no

* The learned Joseph Mede was of opinion, that the day to be observed as the Sabbath was altered in consequence of the deliverance of the Israelites from Egypt, and that the Christian Sabbath is held on the same day on which the patriarchs rested in commemoration of Creation. According to this view, (the arguments in support of it I must leave to the consideration of the reader, as they are stated in the author's 15th discourse, on Ezek. xx. 20.) the day on which the first and the new creations are commemorated, is the same. But Mr. Mede maintains that the grand point, enacted by the fourth commandment, is "the *quotum* of time, one day of seven, or the seventh day after six days' labour," to be set apart in acknowledgment that Jehovah is our God. He considers the observance of the Sabbath, now called the Lord's day, as the badge of our Christian profession. This, however, would not answer its moral purpose

mention is made of its observance by any of the antediluvian patriarchs, in the short memoirs of their history which Moses has furnished, unless Gen. iv. 3. be understood of the Sabbath; yet we learn from Exod. xvi. 23,* that it was observed among the Israelites previously to the renewal of the Law from Mount Sinai; and there is no reason to doubt that the seventh day had been kept holy by the faithful from the days of Adam to that era. A division of time into weeks, or periods of seven days, has been found to exist in almost every age and country in the world with which we have been made acquainted, and can only be accounted for on the supposition of a remote tradition of the grand week of the

unless one day was *fixed* on, because it requires general concurrence at the same season: but provided this was secured, a change of the day at different periods might obviously be beneficial. Whether or not the Jews were directed to keep a different day from that which other nations might then retain from tradition, the appointment of the first day of the week for the use of all Christian nations, removed all ground of dispute between those which are antipodes to each other, one part of whom are sanctifying that day which to the other is Saturday. The Tehitians assemble for worship during our Saturday night.

* This passage is that on which Mr. Mede chiefly rests his idea of a change made in the day to be observed as the Sabbath. For he contends that, as the seventh day, preceding that on which the supply of manna was suspended, was a day on which the Israelites marched a long journey to the wilderness of Sin, and as all their removals were under Divine direction, that day could not have been a Sabbath. He asks, "why might not their *day of holy rest* be altered, as well as the beginning of the

creation. On this subject I refer you to Faber's *Horæ Mosaicæ*, where you will meet with a copious reference to evidence that may be found in the most ancient heathen authors, whose writings have been transmitted to us.*

That the appointment of the Sabbath had a prospective as well as retrospective object, will hardly be disputed. It was intended to be, to all mankind, a commemoration of creation, which should maintain the knowledge and worship of its Divine Architect; and to the Israelites, in addition to this, it was to be also a commemoration, of their merciful deliverance from Egypt, which was a kind of second creation to them as a people. To us, as Christians, it is a commemoration of a new creation in Christ Jesus. And, to all the faithful, it is moreover an anticipation of "the rest that remaineth for the people of God."

That there is an analogical connexion between the Sabbath as appointed at the completion of the first creation, and another Sabbath to be held

year was, (Exod. xii. 2.) for a memorial of their coming out of Egypt? I can see no reason why it might not, nor find any testimony to assure me that it was not."

* The wisdom of the Divine appointment of weeks has not, perhaps, been duly recognized. 52 weeks comes within less than one $\frac{1}{4}$ day of the precise Solar year. The intercalation of a week every sixth year would reduce the difference to less than $\frac{1}{2}$ day above Solar time: and the seasonable use of alternate intercalations and omissions of a week, would approximate the reckoning to true time better than any human invention.

at the completion of the new creation, may, I think, be fairly inferred from St. Paul's reasoning on the subject in the third and fourth chapters of his epistle to the Hebrews. He is there engaged in proving to the Hebrews that there is in reserve for believers in Jesus, a rest more glorious than that which had been enjoyed by virtue of the original command, or than had been enjoyed by their forefathers in Canaan, in their most prosperous ages, even on their most sacred days. And he shows, by apposite quotations from the Old Testament, that the Spirit of God, by whose inspiration they were written, must have had in view a further *Sabbatism* * than any which had hitherto been enjoyed. If we may admit Dr. Owen's interpretation of the 10th verse of chapter iv,† and consider the person spoken of as being our Lord Jesus Christ, the words

* Σαββατισμός.

† The learned expositor argues from the nature of the works from which God rested;—they were such as afforded him delight and satisfaction in the retrospect. Such are not the works from which a believer ceases when he enters into the rest of faith. The parallel therefore, on the common interpretation, is incomplete. But if Christ be the person spoken of, the atoning work from which he rested, corresponds with the work from which God originally rested. The Dr. argues, moreover, from the change of number; for whereas the Apostle had been speaking of believers in the plural number, "*we*, &c.;" he here introduces a single person by the pronoun *He*, αυτος. He that is entered into his rest, &c." &c. &c. See also Mr. Scott's comment on the passage.

contain a direct parallelism between the REDEEMER's rest from his work in the new creation, and that of JEHOVAH ALEIM from the work of the first. "HE that is entered into his rest, hath also ceased from his own works, as God did from his." The *personal* work of Jesus was completed when he cried "It is finished;" and therefore at his resurrection and ascension he "entered into his rest." And as God, in the first instance, commanded that the seventh day, the day of his resting from his work, should be sanctified in commemoration of that rest; so has Jesus, in the second, commanded that the first day of the week, the day on which he rested, should be sanctified in commemoration of his rest. But supposing that the day is changed, yet the force of the commandment remains, seeing that we may safely gather from Apostolic usage, that that change was among the ordinances which the great Head of the Church, the Lord of the Sabbath, enjoined on his believing people, through the medium of his Apostles, during the forty days of his converse with them after his resurrection from the dead.

The root from which the numeral *seven* is derived, signifies *to have enough, to be satisfied.* "The number *seven*," adds Mr. Parkhurst, "was denominated from this root because on that day Jehovah *completed* or *finished* (Gen. ii. 2.) all his work, or *made it sufficient* for the

purposes intended by it. The *seventh* day was also sanctified, or set apart, from the beginning as a religious sabbath or rest, to remind believers of that rest which God then entered into, and of that *completion* or "*fulness* of joy"* which is in his presence for evermore. Hence the very early and general division of time into *weeks*, or periods of *seven days*. Hence the sacredness of the seventh day not only among believers before the giving of the law, but also among the heathen, for which they give the very same reason that Moses doth, Gen. ii. 2, namely, that on it all things were *ended* or *completed*."†

"Besides, the known signification of the numeral seven," says Cruden, in his Concordance, "it is also used in Scripture as a number of *perfection*. In the sacred books, and in the religion of the Jews, a great number of events and of mysterious circumstances are set forth by the number of *seven*. God consecrated the *seventh* day, on which he ceased from his works of creation, as a day of rest and repose. This rest, according to the Apostle, (Heb. iv. 4—9.) intimates eternal rest. And not only the *seventh*

* Ps. xvi. 11. where the word שבע, *fulness*, is the same that renders the numeral *seven*.

† "See Grotius de Verit. Relig. Christ. lib. i. cap. xvi. note 23, &c. Mr. Cooke's inquiry into the Patriarchal and Druidical Religion, pp. 4 & 5. (2d Edit.) and the authors there quoted. Boyse's Pantheon, p. 168, second edition. Leland's Advantage and Necessity of Christian Revelation, part 1. chap. 2. p. 74. octavo edit.; and Dr. Waterland's Charge, &c. p. 41, 58."

day is honoured among the Jews, by the rest of the Sabbath, but every *seventh* year is consecrated to the rest of the earth, by the name of the *Sabbatical* year: as also the *seven* times *seventh* year, or forty-ninth year, is the year of Jubilee. In the prophetic style a week often stands for *seven* years. Dan. ix. 24, 29. Jacob served his father in law, Laban, *seven* years for each of his daughters. Pharaoh's mysterious dream represented to his imagination *seven* fat oxen and *seven* lean ones; *seven* full years of corn and as many that were blasted: these stood for *seven* years of plenty and *seven* of scarcity. The golden candlestick had *seven* branches. There were *seven* trumpets, *seven* priests that sounded them, *seven* days to surround the walls of Jericho. (Josh. vi. 4, 6, 8, 15.) In the Revelation are the *seven* churches, *seven* candlesticks, *seven* spirits, *seven* stars, *seven* lamps, *seven* seals, *seven* angels, *seven* vials, *seven* plagues, &c."

It appears that the heathen borrowed from the Scriptures, or from tradition, the use of this mystic number. The Pythagoreans, the Greeks, and Romans, all employed it in a manner which proves that it was derived from one common source. On this subject you may consult *Holloway's Originals,* vol. ii. p. 59; and the authorities which he has quoted. That there is a reference in the use which the Scripture makes of this numeral to some primary circumstance

which may afford a clew to the manner in which it is employed, can, I conceive, admit of no doubt. That circumstance can be no other than the great work of creation. Hence the number became the sign of *perfection* and *completion*, a sense which is connected with all its mysterious scriptural applications, of which those which I have cited from *Cruden* are by no means all that might be produced.

That there is scriptural ground for maintaining an analogy between the first and second creation,—between the operations of wisdom and power in the former, and those of grace in the latter, I think you must have been convinced by my preceding letters. And if I pursue that analogy still further, I shall not, I hope, be found chargeable with perversion of the Scriptures, nor with a departure from the recognized sentiments of the primitive church.

The view of the end of time, which is given in the second Epistle of St. Peter, (chap. iii. 7, 8.) seems to me to establish the analogical connexion to which I have referred. He says, "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of Judgment, and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." I am aware that this declaration of the Apostle has

been understood by many to mean no more than that all the divisions of time are so absolutely disproportionate to the eternity of Jehovah, that the difference between one and another of them seems to be lost in his presence; and that a vengeance, certainly to be inflicted after a thousand years, is nearer in his estimation, than that which is to be executed to-morrow is in ours. This is unquestionably an undeniable and awful truth; but the connexion between the declaration concerning the day of Judgment in the seventh verse, and the further intimation given in the eighth, leads me to conclude, in conformity with the opinion of the learned *Mede*,* that the Apostle meant to say, that the period of Judgment would not be limited by the hours of a natural day, but would occupy a thousand years;† and that this is the day of God, spoken of in verse 12, which will be succeeded by "the new heavens and the new earth," wherein will dwell righteousness.

Let it be remembered then, that the formation of the material world occupied six natural days, which were followed by a Sabbath of rest. The

* See his "Pharaphrase and exposition of the Prophecy of St. Peter." Ep. ii. chap. 3. "An author (says Bp. Newton) always to be read with improvement, and to be corrected with reverence."

† Is not the binding of Satan, which is to continue for a thousand years, a branch of that judgment which the incarnate God will come to execute on the earth?

new creation in Christ Jesus has already occupied nearly six thousand years, a thousand years for a day. If we consider the analogies of nature, it will not surprise us that a work so much more excellent, important, and difficult, (if indeed difficulty may be mentioned in connexion with Omnipotence) should have occupied a period so much longer than that which was employed in the material formation. The oak of the forest is longer in arriving at perfection than the mushroom, and man than the insect that is born and expires in an hour. God unto whom "were known all his works from the beginning," foresaw that his first work, like that of the Potter in Jeremiah's parable, (ch. xviii.) would be marred through the sin of man. But the new creation was intended for eternity, to be "to the praise of the glory of his Grace" through never ending ages. Is it therefore matter of surprise, that he should afford to his angels, and to the subjects of his redeeming mercy, an opportunity of more narrowly scrutinizing the process of wonder, by the length of time occupied in its accomplishment; or that he should afford the great enemy of Himself and man a full opportunity of doing his utmost to defeat the irresistible purpose of the Divine will? By the erection of his church "the principalities and powers in heavenly places" were to learn "the manifold wisdom of God;" while therein all the perfections of Deity were to be displayed

in a degree which no mere exercise of almighty power could afford.

I am persuaded then, from this analogy, that the six days of the Divine work described by Moses, correspond with the six first millenaries of time, and that the seventh, or Sabbath day, corresponds with the millennial period, or the thousand years spoken of Rev. xx. 1, 4, during which Satan is to be bound, and the saints to reign with Christ. I presume not to give an opinion on the circumstances connected with that illustrious period, but recommend to your attention what others have written on the subject.*

This view corresponds with that which was generally maintained by the early Fathers of the Christian church, and with ancient Jewish Tradition. I shall however only trouble you with a single extract, from the Bereshith Rabba, quoted by Ainsworth in commenting on Genesis ii. 3. "If we expound the seventh day of the seventh thousand of years, which is 'the world to come,' the exposition is, 'And he blessed because in the

* See *Mede's works*, p. 602, 3. "The dogma of the 1000 years *Regnum* was *the general opinion of all orthodox Christians* in the age immediately following the Apostles, &c." *Mede* as above. See also Bp. *Newton on the Prophecies*, vol. ii. on Rev. xx. where a selection of testimonies on the subject, from Jewish and early Christian writers is produced; and a reference is given, for more copious evidence, to Burnet, Mede, &c. See also a reference to ancient Jewish authors on this subject in Allix's Judgment of the Ancient Jewish Church, p. 24.

seventh thousand all souls shall be bound in the bundle of life; for there shall be the augmentation of the Holy Ghost,' (a revived and enlarged Pentecostal effusion) 'wherein we shall delight ourselves:' and so our Rabbis of blessed memory have said in their commentary; 'God blessed the seventh day, the Holy God blessed the world to come, which beginneth in the seventh thousand of years."

In a former part of this letter I referred to the Divine ordinances of the Old Testament church concerning the *Sabbatic*, or every seventh year, and the year of *Jubilee*, or every fiftieth year,—that is, every seven times seventh year. You will, perhaps, pardon me, if I call your attention a little more fully to these institutions. An account is given of them in the twenty-fifth chapter of Leviticus, to which I must refer you for the several privileges and duties of these sacred periods; and I think that, after you have carefully read the Divine command concerning them, you will agree with me, that they are not only connected with the original ordinance of the Sabbath, but that they had also a prospective relation to a Sabbatism that is yet future; that they were "shadows of good things to come."* And surely it cannot be maintained that the typical immunities of these festivals have found

* See Vitringa's Observationes Sacræ. Lib. iv. Cap. 4.—De Beneficio Gratiæ, Αφεσεως αμαρτιων·

their spiritual fulfilment at any period which the church of Christ has yet witnessed. It is, indeed, readily admitted that, in the experience of individual believers, all the prefigured privileges have been realized from the commencement of the Gospel era. But I conceive that these representations of future blessings were intended to be applied, like many of our Lord's parables, not only to single instances of Christian experience, how many soever in number; but to a state of the church itself in its last period on earth. The Jubilee Trumpet corresponds, in its design and effects, with "the voice of the Archangel and the trump of God."

It would be pleasant to me to pursue this subject, but I must forbear: your patience must, I fear, be almost exhausted by the extent to which I have already carried it. If I have done nothing else, I have furnished hints for meditation, and for a compliance with the Scriptural injunction to "compare spiritual things with spiritual."

I cannot, however, conclude without observing that the view of the Sabbath which has been given in this letter, appears to me to possess peculiar importance at the present moment. We have not only seen the Christian Sabbath changed for heathen decades by a whole nation previously professing Christianity; but many of our brethren on the Continent, and even some at home, of

whom far better things might have been hoped, have given up the morality of the fourth commandment, consider the obligation to observe the Lord's day rather as a privilege to be enjoyed than as a duty arising out of a Divine Ordinance, speak of it as a day of Worship but not as a day of Rest, and think themselves at liberty to employ those hours which are not devoted to Divine Worship in a way that is prohibited by the fourth commandment. I mean not to enforce the austerities of the Jewish Sabbath; but I consider the blessing promised by the evangelical prophet Isaiah, (chap. lviii. 13, 14.) to relate to the Gospel-period, and the duty connected with the promise to be binding on Christian believers. The course of the prophecy leads to this conclusion:* "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy (day) of the Lord honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." These promises may be considered as waiting for their full accomplishment in the millennial period; but

* See Vitringa in locum.

I am persuaded that they have a present blessed accomplishment in every believer who conscientiously regards the Divine command, and is humbly looking for the fulfilment of the gracious promise. I remember the observation of Judge Hale, that he had noticed, through a succession of years, that the more holy he had kept the Lord's day, the more prosperous had he been, even in his worldly avocations, during the ensuing week.

I am, my dear friend,

Faithfully your's,

P. S. Mr. Faber, in his TREATISE ON THE THREE DISPENSATIONS, Book I. chap. 3, contends that the six days, occupied in the *formation* of the heavens and the earth, are to be understood as being periods of 6,000 years each; and, consequently, that the whole demiurgic period amounted to 36,000 years, and that the sabbath of rest comprehends the whole duration of our earth to the time of its conflagration, after which the Divine Agent will again exert himself in the production of the "new heavens and the new earth." Other Geologists maintain that an indefinite period of vast length must have elapsed between the formation of vegetables, inferior animals, and man. Both these hypotheses differing a little, and but a little, in their postulates, are adopted for the purpose of explaining certain phenomena recently discovered in

the science of Geology, which their patrons suppose cannot be otherwise explained.—But I must be allowed to say with St. Paul, when speaking of another subject,* *let God be true*, though the evidence of his veracity should prove any man or every man to be deceived. For,

1. I cannot for a moment admit that the days of formation, spoken of by Moses as consisting of an evening and a morning, are any other divisions of time than those of 24 hours each, or diurnal revolutions of the earth. I cannot find that the word *day* ever signifies a longer period than this in Scripture *narrative*. Indeed, were other senses to be allowed, the utmost confusion would be introduced into the chronological part of history; for who, in this case, is to determine to what extent the period called a day is to be carried. If the historian of the creation had been aware of this geological assumption, he could scarcely have found words more completely adapted to its refutation. The day spoken of consisted of an evening and a morning. "The evening and the morning were the first (אחד *one*) day." To say that the terms evening and morning mean the beginning and the ending of six thousand years, is to assert what is inconsistent with scripture language, and what would never have entered into the mind but to suit an hypothesis previously formed.

2. Let the preceding context be considered. *And God said let there be light; and there was light. And God saw the light that it was good*, efficient for the purpose for which it was produced. *And God divided the light from the darkness; and God called the light day, and the darkness he called night. And the evening and the*

* Rom. iii. 4.

morning was one day. Surely the simple unsophisticated interpretation of this is, that the day spoken of consisted of a literal evening and morning, these being connected with the division between the light and the darkness immediately before mentioned, and produced by the revolution of the earth on its axis. The moment that the Divine command gave birth to light, we find day and night succeed in regular vicissitude.

3. I cannot admit that the day of rest, or seventh day, is to be understood in any other sense than that in which it is introduced in other parts of Scripture, relating to the Sabbath. See Exod. xx. 10, 11. Deut. v. 14. "The natural day, and the natural day only, is unquestionably intended." And the demiurgic days must be of the same length with the sabbath or seventh day. Mr. Faber's interpretation would annihilate the special sanctity of the specific day of 24 hours, by converting the whole of 6,000 years of the world's duration into the sabbath, which God sanctified as the day of rest from labour.

But my objections to this hypothesis are not confined to the terms which Moses has used in describing the successive stages of formation; but extend to the object for which the hypothesis has been fabricated. It is adduced for the purpose of explaining the geological fact, that "the strata of the soil lie above the deepest and original granite formation in a *specific* order; strata mixed with vegetable remains, the lowest; strata mixed with marine remains the next; strata mixed with animal remains the third or uppermost," and that no human bones have hitherto been discovered intermingled with the fossil remains of other animals. To account for this phenomenon, it is presumed that, as the vegetable, marine, and other animal species, were produced in the third,

fifth and sixth days, corresponding with the succession of strata now discovered, all having been produced before the production of man; the exuviæ which are now found are those of these first formations, and were deposited by successive deluges long before man existed. This is the difficulty to be surmounted, and the method by which modern geology has solved it; to which method insuperable objections arise to my view. For,

1. I cannot admit that death existed till sin introduced it,—the effect before its cause. For since it is asserted, Rom. v. 12. that "*by one man sin entered into* THE WORLD, *and death by sin;* and again, Rom. vi. 23, that *death is the* WAGES *of sin;* and again, Rom. viii. 20, that *the creation was made subject to vanity, not willingly, but by reason of him who hath subjected it, viz.* Adam, by the first trangression;—I cannot conceive, that death was known till sin introduced it.

Mr. Faber is, indeed, of opinion, that death considered as the penalty of transgression, is to be confined to the human species. This limitation seems to call for further proof than Mr. F. has furnished. He says that "no intimation is given that the brute creation became liable to death first at the fall." To this I must demur.

The millennial state will be conformed to the paradisiacal. The imagery of the latter is employed in describing the former. But the predictions of the prophets, in relation to the millennial period characterise it by saying, that then "*the wolf shall dwell with the lamb, and the leopard lie down with the kid,*" &c. Isai. xi. 6, &c.; and. chap. lxv. 25, that *they,* the animals, *shall not hurt nor destroy* one another. And it is added, Rev. xxi. 4, that *there shall be no more death.* Now, though these descriptions are confessedly symbolic, and relate chiefly

to a change in the disposition and state of man, previously brutalized in character, and liable to the penalty of the broken law; yet, in order that the symbol may be homogeneous, it must refer to a state of animal instinct, and a condition of animal life, very different from that supposed by the hypothesis which maintains that fossil remains prove a destruction of animal life to have taken place, by violence or decay, before sin entered into the world. It is said that fossil remains of the larger animals have been discovered in the very act of devouring others at the time of their death. On this hypothesis, the groans of creation must have commenced before its subjection to vanity by Adam, who is declared to have been the author of that subjection. Rom. viii. 20, 21.

In the predictions of Isaiah to which a reference has been made, the change of instinct which is to take place at the Millennium, is still more distinctly marked when it is added, chap. xi. 7. that *the lion shall eat straw like the ox.* This is repeated, ch. lxv. 25, with an exception carrying the mind back to the paradisiacal state; for the prophet adds that, notwithstanding this change, this restoration of the original state of things, the curse on the serpent should continue in force, and dust still be his food. Must we not infer from hence, that, previous to the fall, the now carnivorous animals, as well as men, were supported by the fruits of the earth; and may we not also believe that the animals which were shut up in the ark, were fed during the interval of their confinement on vegetable nutriment, the same Almighty power which brought them thither, having so changed their instincts, that they became satisfied with it as they had been before the fall? It does not appear from the record, that more than seven of any species of animal were taken into the

ark; and this number seems to have been fixed on, in respect to animals that were clean, not to afford food for others, but to supply sacrifices to Jehovah after Noah's exit from it.

The consequences that must follow from an admission that suffering and death preceded the fall of man, seem to me to be inconsistent with all our views of the Divine perfections. It would involve a dangerous concession to the Supralapsarian, which would strongly support his creed, as it implies that God was the author of natural evil in a world free from moral corruption. It would answer the great question, πόθεν το κακον, in a way that would greatly perplex the mind with respect to the character it would assign to the adorable Author of creation. *And God saw,* at the termination of the days of animal formation, *every creature that he had made, and behold it was very good,* many of them possessed of instincts whereby they were inclined to devour the weaker tribes, and even man himself, if they could get the mastery over him!!

These objections apply not only to Mr. Faber's hypothesis of demiurgic days, each of which he supposes to have been productive of a deluge of waters; but also to the other hypothesis which maintains the existence of vegetable and animal formation, previous to the six days of the Mosaic record. For if an indefinite period be considered to have elapsed between the *creation*, and the six days of formative operation, such a supposition will not solve the geological difficulty, unless animated nature was brought into existence, previous to the time specified in the inspired narrative.

The remark of Glanville Penn seems entitled to close consideration, when he says,* that "it argues a great

* *Comparative View, &c. p. 27.*

infirmity of reasoning, not to perceive the incongruity and inconsistency of ascribing innumerable ages to the precipitation of a brute globe, the great moral interests of which were to pass away with such comparative rapidity." According to Mr. Faber's calculation, 30,000 years were employed in the preparation of a building, which was to be tenanted only for 6,000. This building was again and again demolished and restored without any assignable reason, and demolished and restored by Divine agency; for an universal flood, and a subsequent restoration, can be attributed to no inferior cause. Gen. vi. 17. During five-sixth parts of this period, the earth had no rational inhabitant to derive benefit from the physical phenomena which took place in it; and the sensitive, though irrational creatures, who alone occupied the tenement, were in a state of suffering from mutual wants and antipathies, and were, once at least, during the period, all destroyed by a flood, which deposited their bones in the diluvial sediment. No intimation of these changes, nor of any moral instruction to be derived from them, is given to the rational and immortal creatures, who were at length introduced as the tenants of the earth, and the lords of its soil, in a revelation which goes back to a time anterior to the formation of man. He is left to guess at the state of the earth before his own existence on it; and the data on which his conjectures are formed, are not discovered, till he has himself arrived within a century or two of the 6,000 years of the supposed continuance of his habitation. Is this representation worthy of Divine wisdom? Would *the morning stars* have *sang together*, and *all the sons of God* have *shouted for joy*, when *God laid the foundations of the earth*, had not the work comprehended the production of rational creatures like themselves, who might

partake of their joys and assist their adorations. One formation, and one destruction by a deluge of waters, are exclusively the points to which the Divine Speaker calls the attention of Job in the humiliating questions proposed to him.*

Though it is more easily credible, that the fossil vegetables and animals *were created* in the state in which they are now found, than that 30,000 years should have elapsed without any valuable results arising from the works of God, and that sensitive creatures should have been produced to suffer and die before sin brought death into the world, because the former implies no reflection on the moral attributes of Deity; yet, it is a duty to inquire whether the geological phenomena may not be explained without any imputation on the wisdom or the justice of God the Creator. And if such an inquiry should leave some difficulties to be hereafter solved, or to extort a confession of its own ignorance from the inquisitive mind of man; this will, surely, be a less evil to a believer in Divine Revelation, than doing violence to its plain statements, in order to render it conformable to the supposed discoveries of science.

The hypothesis of a succession of deluges is clogged with many insuperable difficulties. For if the submersions of the earth were total, all animal life must have been thereby extinguished, and a new creation was necessary to restore it. But we know of *one* CREATION only. If, again, the first chapter of Genesis describes the first creation of air, the first production of light, and of the expansion composed of both; the supposition that vegeta-

* Job xxxviii. 1—11. See also Prov. viii. 27—31.

bles and animals existed before that production, implies their existence without air or light; or, in other words, without the means of life, animal or vegetable. This must follow if vegetable and animal substances were deposited in the strata in which they are now found, before the commencement of the six demiurgic days. This absurdity does not, however, belong to Mr. Faber's scheme.

But will not the Mosaic deluge account for all the phenomena of Geology? If the mineral substances of the earth which we have an opportunity of examining, may have been formed (with the exception of granite or other primitive rocks) by deposition or crystallization, at the time of or since that deluge; and if the soil to the utmost depth to which we have been able to penetrate, be admitted to be diluvial; may we not account for the successive positions of vegetable, marine, and other animal remains, by the probable effects of one and the same flood of waters?

This is the question: but before we proceed to consider it, the first of the foregoing postulates requires a few words of explanation.

We find remains of vegetable and animal substances not only in diluvial soil, but also in several kinds of rock. *These* rocks were not created at the time when matter was produced out of nothing; but have been formed since, formed by a chymical or mechanical process in the body of the earth. It is not possible, I apprehend, for man to infer from the minute operations of his own laboratory, how long a period would be required for any process in the laboratory of nature; and that consequently he cannot determine what period would be required to the crystallization of any mineral substance, after leaves, or bones, or shells, had been incorporated with the loose materials

from which that substance was compounded. The deluge would naturally amass the materials and supply the water essential to the operation. It is not possible, I conceive, to infer from the present eruptions of a volcano, how often the volcano might overflow, or in what quantity the lava might be produced, in the earlier ages, before the necessary ingredients were diminished by eruption. The inference I draw from this remark is, that whatever chymical operations are now going forward in the bowels of the earth, may be supposed to have proceeded with greater speed and upon a larger scale at and immediately after the reformation of the earth at the termination of the Mosaic deluge.

If this be granted, there is no need of having recourse to the formation of vegetables and animals before the Mosaic period, in order to account for the existence of those secondary rocks which contain vegetable, marine, and animal exuviæ. Those exuviæ may not have an earlier date than the age of Noah.

Will not the mosaic deluge account also for the existing arrangement of these exuviæ in the diluvial soil?

The excessive rain which in part produced the deluge, descending in torrents, would of course loosen and dissolve the soil of valleys and of the slopes of hills and mountains, and would at the same time carry down with the torrents they occasioned, whatever grew on the surface, whether woods or lesser vegetables, together with vast quantities of mould, gravel, and fragments of rock from the higher elevations to the lower. The depositions thus formed would furnish and cover the vegetable substances now found in a fossil state, which would be first imbedded.

The shells of marine animals would be thrown upon the surface of the earth, as the waters of the sea swollen by

the rains from above, or by the issues of the great deep beneath, gradually reached their appointed height. They would be deposited layer after layer accompanying the waves as they spread further and further towards their universal overflow; just as we see them brought by the tides, and especially during a storm, to the high-water mark on the shore and deposited there.

The bodies of terrestrial animals drowned by the deluge, would for a time float on the surface of the waters, and when they sank by their own gravity, or were left by the retiring waters, they would of course lie *above* the vegetable and marine substances before deposited. They would be covered by the last deposition of gravel or vegetable mould.

Should it be said that dead animals would not sink till putrefaction had taken place, and that consequently on the above hypothesis no skeletons would be found entire, as in fact they often are: it may be answered that they would sink before the cartilages which unite the bones, and probably, in many species, before the skin which envelopes them had decayed. In many instances therefore the skeletons would be preserved entire. This would certainly be the case with those animals which, driven together and forced by the increasing waters into caves of the hills and mountains perished there; and in such a case of extremity, the wolf and the lamb, the hyena and the kid, would be driven to the same refuge and perish together.

The non-discovery of human bones in the diluvial depositions may, perhaps, be accounted for by a limitation of human population during the antediluvian period. If the continents of Asia and Africa were, exclusively, the habitation of man till after the time of the deluge, then

fossil human reliquiæ could not be deposited in Europe or its islands. And unless the continents of Asia and Africa have been accurately and extensively examined by Geologists, may not the fossil remains of human bodies be yet found in the alluvial soil of man's first habitation? Or, if no exuviæ in a fossil state exist there, may not their absence be attributed to some destructive quality in the soil or climate of the torrid zone? We know in how very short a time all remains of persons buried in some soils of our own country, (those for instance which are particularly arid) entirely disappear. I have myself witnessed an almost incredible difference in the effects produced by time in a higher and lower part of the same church-yard: and we also know by report the sudden and amazing effect of the simoom in the deserts of the east.

It is to me highly probable that Europe was not peopled till after the deluge; for though the extent of population, in respect of its number, might be as great at a given period from the creation, as it was at the same period from the deluge, the same countries might not be inhabited at the one period as at the other. For it is more than possible that till Noah's ark, built under Divine direction, suggested the means of moving in safety over an expanse of water, Europe, as separated by the Mediterranean from the first habitations of mankind, had not been visited. The difficulty of crossing the Mediterranean, or even the Hellespont, in the patriarchal era, was probably greater than that of crossing the Atlantic at the era of Columbus. Besides which, we know not what changes in the Geography of the earth the flood produced.

If the *whole* territory of Asia and Africa at the time when Noah entered into the ark were as populous as Europe now is, perhaps the population of the earth would

be as great as it is at present, even if man had not then extended his residence to Europe either in its southern or northern regions. The now uninhabitable deserts of those vast continents were then, probably, fertile countries, and capable of supporting an immense population; and it is reasonable to suppose that the countries which are now habitable and fertile, have suffered greatly in their degree of fertility. It is not to be believed that the earth, when its Maker looked on it with delight, and announced it to be very good, contained vast tracts of uninhabitable country, capable of supporting nothing but the basilisk, or the ostrich; or, indeed, that there was sand to cover them till the deluge produced it.

We may be certain that the climate as well as the soil of the earth, was greatly deteriorated at the period of the deluge; since that catastrophe was a result of the curse pronounced on the habitation of man as well as on man himself. Gen. iii. 17. And though that curse began to take effect immediately after the fall; yet it may be supposed that its effect was greater after the deluge than before, from a change thereby produced both in the fertility of the soil and the state of the atmosphere. As one proof of this we find that the life of man was greatly shortened.

This consideration may help to account for the discovery of the bones of animals which are now exclusively indigenous in warmer climates, in the diluvial soil of our own island, and in regions further north. For it is probable that, in fulfilment of the curse on the earth, the cold of the northern and southern zones, and the heat of the central ones, were greatly increased at the time of the deluge. Hence I have no difficulty in satisfying my mind about the contents of the Kirkdale cave. It seems also

probable from the thick fir of the elephant, found imbedded in Ice, and from the provision made for the comfort of the dogs lately brought home by Captain Parry from the frozen regions of the north, that animals of the same species in different climates acquire a clothing suited to their location. I can therefore easily conceive that even if the climates of the earth were the same at the time of the deposit of bones in the Kirkdale cave, as they are now; the hyenas, &c. whose bones have been found there, might have lived comfortably in the climate of England, having gradually migrated from a warmer to a colder region, acquiring as they advanced northward a clothing suited to the climate, and becoming by degrees habituated to it, in successive generations of the species. Can we not suppose that Capt. Parry's recently imported dogs, which panted for breath through the heat of an English winter, might have become, by a gradual change of climate, during a course of successive generations, as well able to bear even our summer heat as our own animals of the same species?

There seems to be the same difficulty with respect to the quadrupeds which are found in America, in answer to the inquiry how, after the deluge, they got thither, as there is in accounting for the exuviæ found in Great Britain or more northern countries. If, for instance, the congar of America be the tiger of the old Continents, deteriorated in size and strength, how did the first tiger migrate thither? If by any northern passage, how did it bear the cold in its migration? Or, if the communication was by Plato's Atlantic Island, how could some other animals, such as the white bear of the icy regions, endure the heat of the torrid zone, through which they must have passed?

Though it is certain that every distinct species of terrestrial animals was preserved in the ark, Gen. vi. 19. there is no difficulty in admitting that many have become extinct since that event. Indeed, it is to be expected that they have. For when it is considered in how many countries the residence of man has annihilated the obnoxious tribes that once abounded in them, and how greatly the tyrants of the forest have been thinned in other countries where they are still found in diminished numbers, it cannot appear surprising that many species have disappeared from view. But it is difficult to determine what species have actually become extinct. For it will be recollected that the unicorn, long supposed to be a creature of mere fable, and to have had no existence but in the imagination of man, has lately been discovered in the plains of Thibet. And if the dominion of man had been as long and as fully established throughout the countries of Asia and America, many a tribe of quadrupeds might have disappeared from the whole of those regions, as they have done from some of them, and as the indigenous wolf of Britain has disappeared from our own Island. And if the disappearance of any species be supposed to have taken place, anterior to the existence of written records, the names as well as the animals would be unknown.

To the mode of accounting for the fossil exuviæ which has been here adopted, it may be objected that it leaves a remarkable fact in the deposits of vegetable, marine, and animal reliquiæ unexplained, viz. the marked distinction, not only between the vegetable and animal kingdoms, but also between different species of each of those genera. For instance, in the lowest strata, it is said, are to be found vegetables of the lowest order, and above them,

other vegetables which form the link between themselves and the animal kingdom: and the same order, it is asserted, is observable in the strata of animal remains, till they terminate in what modern geology supposes to have been the only remains of the Mosaic creation.

On this statement I must ask, does any such classification of different species, either of vegetables or of animals, actually and uniformly exist? I must call in question the accuracy of the Geologist's optics rather than renounce the inspiration of the sacred historian: if one or the other seem inevitable—for,

1. Let us consider the declared end for which the sun, moon, and stars, were placed in the firmament of heaven. They were placed there for signs and for seasons and for days and years. This surely implies the actual or proximate existence of intelligent creatures who should derive benefit from these divisions of time. But according to the new hypothesis, 30,000 years were to elapse before any rational being tenanted our globe.

2. If the day in which successively the heavens and the earth, and the plant and herb of the field, were formed, differ in duration from the seventh day which the Lord sanctified; (Gen. ii. 3, 4, 5.) what confusion is introduced into the language of Moses!

3. If there be a graduation in the species of vegetables and animals, and if these grades, first of vegetables and then of animals, have been submerged at different periods, what a number of deluges must be supposed in order to account for all the different strata. One in each day's work, whether the day be natural or metaphorical, will not be sufficient to answer the end. There must have been as many distinct submersions as there are distinct strata.

But may not these graduations be accounted for by the single deluge of Moses. The fern and other herbs of the field found on the surface of the ground would naturally be first affected by the mighty rains. They would be covered before the forest fell, or even the shrubs became immersed in the liquefied mass, and would therefore occupy the lowest strata. The less perfect animal productions which occupy the middle strata were, I conceive, of greater specific gravity than those which are found in the uppermost strata; besides which, their very imperfections would disable them from avoiding their submersion by the flood in the spots where it overtook them, while the more perfect species would naturally seek refuge in the higher elevations of the earth, perish there, and afterwards sink or be washed into the vallies by the subsisting waters.

But, after all, it seems very questionable, whether the regular succession of fossil remains, for which some Geologists have contended, be verified by matter of fact; since some of those strata which have been supposed to be primary and aboriginal have been found to "abound in organic remains;" and "the remains of animals concluded to be characteristic of the newest formations have been found in some of the earlier; and *vice versa*."*

* *Kidd's Geological Essay. p.* 37.

LETTER VIII.

THE GARDEN OF EDEN.

MY DEAR FRIEND,

In calling your attention to the abode prepared for the highly distinguished tenant of this lower world, in his state of innocency, I have no intention of engaging you in a discussion of the several opinions which have been proposed on the site of this earthly Paradise. It is probable that the deluge has produced so great a change in the surface of the earth, that a geographical search after it must be altogether fruitless. And could we ascertain exactly where it was situated, we should only have gratified our curiosity without obtaining any degree of profitable information. My object in troubling you with this letter is of a different kind; it is to consider the purposes for which the Garden of Eden was Divinely planted. God does nothing without an object worthy of Himself. This is to be maintained as an axiom in Divinity in all cases, even in those in which we feel our own incompetency to fathom his secret purposes. And in all the conjectures we form on such mysterious points,

the more magnificent, extensive, and important the object which we suppose the Divine Mind to have proposed to itself, the greater is the probability of our approximating to the truth. In the case, however, which is now before us, we are not left to form conjectures; an infallible Revelation will be found to have shed considerable light on the end to be accomplished by the gracious provision which was made for the comfort of our first parents.

"The Garden of Eden," says an author who appears to me to have considered the subject in the true light, "was not surely for the purposes of a mere Mahometan Paradise, but as a school of religious instruction to our first parents." Many arguments might be adduced in confirmation of this truth. Such a method of teaching, viz. by the emblems of Paradise, was suited to the nature of man, who is capable of information on spiritual things only by analogy from outward and sensible objects. It was also agreeable to the ensuing dispensations of God, who, in that religion which commenced on the fall, and was in substance re-instituted by Moses, did instruct his people in spiritual truths, or "the good things to come," by sensible and visible objects, rites, and ceremonies; by the Cherubim, by sacrifices, by the distinction of clean and unclean animals, by abstinence from blood, by the institution of priests, altars, burnt-offerings, drink-offerings,

holy washings, and a variety of other symbolic things. And even under the Christian state, much of our religious knowledge is communicated to us, partly, by the Scriptures referring us for ideas of spiritual and heavenly things to the visible works of God's creation, to the emblems of Paradise, and to the types of the Patriarchal and Mosaic dispensations; partly by the ordinance of the Sabbath day; and partly, by the two sacraments of Baptism and the Lord's supper, which are outward and visible signs of inward and spiritual benefits. It is further manifest, that two of the trees of Paradise, that of life, and that of the knowledge of good and evil, were of a typical or emblematic nature; the one the sacrament of life, the other of death. And so after the fall, the rough leaves of the fig-tree were used by our first parents as a symbol of contrition.* And since in that sacred garden was also "every tree that was pleasant to the sight and good for food (surely of the soul of man as well as of his body) it may safely be inferred (and so some of the ancient Jewish Rabbies have asserted) that the whole garden was so contrived by infinite wisdom, as to represent and inculcate on the minds of our first parents a plan or system of religious truths revealed to them by their Creator. This is

* So Irenæus, quoted Letter XI.

confirmed by the use made of the paradisiacal emblems of trees, plants, and waters, by the succeeding inspired writers, to represent spiritual objects, and to convey spiritual lessons; and that with a simplicity and beauty not to be paralleled by any human writer. To all this may be added that the Garden of Eden itself is by the Prophets alluded to as a place of spiritual knowledge, joy, and happiness; and in the New Testament the name Paradise (used by the LXX for the Garden of Eden) is applied to the intermediate place of happy spirits between death and the resurrection, and even to the eternal joys of heaven."

"Know," says *Rabbi Simon Ben Abraham*,* "that in the trees, fountains, and other things of the Garden of Eden, were the figures of the most curious things by which the first Adam saw and understood *spiritual things;* even as God hath given to us the forms or figures of the tabernacle, of the sanctuary, and of all its furniture, the candlestick, the table, and the altar, for *types of intellectual things,* and that we might from them understand *heavenly truths.*† But, no doubt, those particulars were more plain and clear to Adam in the Garden of Eden wherein he dwelt; as he also was more holy, being a creature formed by the hands of God Himself, and an angel of

* Buxtorf's Arc. Fæd. 83. † Veritates cælestes.

God. In the trees also, and fountains, or rivers of the Garden, he *prefigured admirable mysteries.*"*

Allow me further to observe that "*the Gardens* of the *Hesperides,*† those of *Adonis* and of *Flora,* so famous among the Greeks and Romans were evidently copies of that in Eden. Mr. *Spence* in his *Polymetis* (p. 251.) speaking of the last, says, 'This Garden of Flora I take to have been the Paradise in the Roman Mythology.' And in a note upon the place he adds, 'These *traditions and traces of Paradise* among the ancients must be expected to have grown fainter and fainter in every transfusion from one people to another. The Romans probably derived their notions of it from the Greeks, among whom this idea seems to have been shadowed out under the stories of the Gardens of *Alcinous.* In Africa they had the Gardens of the *Hesperides,* and in the east those of *Adonis,* or the *Horti Adonis,* as Pliny calls them. The term *Horti Adonides* was used by the ancients to signify *Gardens of pleasure;* which answers strangely to the very name of Paradise, or the *Garden of Eden,*‡ as *Horti Adonis* does to *the Garden of the Lord.*' And let it be observed, that ADONI, or *my Lord,*

* Præfiguravit Secreta admiranda.

† עין פרי, the very name appearing to be of Hebrew extraction.

‡ עדן

is one of the peculiar titles of our Lord Jesus Christ, as in Ps. cx. 1. "The Lord, JEHOVAH, said unto my Lord," ADONI; and that the fable of *Adonis* seems to be a traditional notice of the promised Saviour of the world."*

What spiritual instruction was given to our first parents by the symbolic furniture of the earthly paradise, besides that which was communicated by the two sacramental trees, it is not easy for us to determine, nor is it of consequence for us to ascertain. It is of much greater importance to inquire what instruction we, in the very different circumstances in which we are placed, may derive from them. To this inquiry, therefore, I dedicate the remainder of this letter; and I shall consider the Garden of Eden, under the sanction of Divine Revelation, as a type or figure of the Christian church on earth,—of the intermediate state of happy souls,—and even of heaven itself. And may He who planted it give us, my dear friend, a relish for its fruits, and enable us to feast on them, and to drink of its waters, here and for ever!

The Garden of Eden, then, is represented in Scripture as a type or emblem of the Christian church. I need not remind you how often this emblem is employed in the mystic book of the Canticles, which confessedly relates to Christ and

* Parkhurst.

his church. "A garden inclosed," says our Lord to his church, "is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits, camphire (*margin*, cypress) with spikenard; spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh, and aloes, and all the chief spices. A fountain of gardens, a well of living waters, and streams from Lebanon."—*Bride.* "Awake, O north wind; and come, thou south, blow upon my garden, that the spices thereof may flow out. Let my Beloved come into his garden, and eat his pleasant fruits."—*Bridegroom.* "I am come into my garden, my sister, my spouse, &c." (Cant. iv. 12—16, and v. 1.) This metaphorical description relates to the beauty and delight of the place prepared by the heavenly Bridegroom for the residence, of his bride; and the end for which I have produced the passage is to show, that the blessedness of the Christian church is scripturally illustrated by allusions to scenes like those of the residence provided for our first parents. In the fruits, and waters, and refreshing odoriferous breezes of the primitive Eden, adumbrations are afforded us of those spiritual fruits, waters and influences, which gladden the Church of Christ.

But there are other similar allusions in the less mystic parts of Scripture. "Their soul shall be as a watered Garden." (Jer. xxxi. 12.) "Thou

shalt be like a watered Garden, and like a spring of water, whose waters fail not." (Is. lviii. 11.) "In that day sing ye unto her, a Vineyard of red wine: I the Lord do keep it: I will water it every moment: I will keep it night and day." (Is. xxvii. 2, 3.)

But the part of Scripture to which I more particularly request your attention, is the description of the Millennial state in Rev. xxii. 1—3; where the emblems of Paradise are so introduced that the connexion cannot be overlooked. "And he showed me a pure river of water of life, clear as chrystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and of either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God, and of the Lamb shall be in it, and his servants shall serve him." Compare with this the description which Ezekiel has given of the same blessed period of the church in its latter state. (Chap. xlvii. 12.) "By the river, on the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaves shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit, according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for

meat, and the leaf thereof for medicine." See another description evidently referring, retrospectively and prospectively, to the same origin and accomplishment as those just produced. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them,— I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the vallies: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah, the myrtle and the oil-tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see and know, and consider and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." (Is. xli. 18—20.) You will observe, that these species of trees are all evergreens, whose essential oil preserves them from the loss of foliage, to which the deciduous kinds are subject; and that they are all odoriferous as well as oleagenous. What a change is that which is here figuratively described! Sin had perverted the original Garden of the Lord into a wilderness of deformity and want: but the wilderness is again to be renewed in more than its pristine beauty and abundance by the Grace and Omnipotence of Jehovah. Christianity is Paradise restored. And whatever spiritual blessings will be enjoyed,

according to these emblematic descriptions, in the Millennial state, are the same essentially with those which it is the privilege of every believer in Jesus, in every period of the church, richly to enjoy. Whether "the new heavens and the new earth," which are promised at or after the Millennial period, are to be understood figuratively or literally, I shall not at present inquire.

Let us now attend again to the original picture from which these prophetic copies are manifestly taken. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden, and from thence it was parted and became into four heads." (Gen. ii. 8—10.) Observe, my friend, the plantation of this garden. It was planted by God Himself. And so is the church of Christ. Therein "all things are of God, who hath reconciled us to Himself by Jesus Christ." The prophet Isaiah in his description, or rather the Spirit of Jehovah speaking by him, anxiously claims the honour of the work for Him to whom alone it is due. Recur again to the passage I have quoted, and mark this characteristic in it.

So also the author of the Apocalypse represents the water of life, by which the new Eden is, and will hereafter be more abundantly fertilized, as "proceeding from the throne of God and of the Lamb."—"Salvation is of the Lord."

A garden is an enclosure secured by a fence. The paradise of the state of innocence was a spot chosen and separated from the rest of the earth. And such also is the Christian church. The productions of Paradise comprehended every fruit that is "pleasant to the sight and good for food." In our "Paradise regained," the eye that is restored to its proper function, finds all that is calculated to fix attention, and excite admiration; and here the once vitiated but now restored taste finds also the food which it relishes and enjoys. Above all, the tree of life in the midst, fixes attention and delights the soul. In communion with Christ it finds more than Adam forfeited. This is heaven anticipated. "Beautiful for situation, the joy of the whole earth," is the garden of the Aleim. In our Eden there are also waters of comfort. Refreshing streams of Divine influence revive and cheer the whole enclosure. (Comp. Rev. xxii. 1—3; Ps. xlvi. 4, and lxv. 9.) These waters are abundant in quantity, and in quality most delightful.

But I must not omit to notice the employment assigned to the tenant of the original garden of the world. We read (Gen. ii. 15.) that "Jehovah

Aleim took the man" (*marg.* Adam) " and put him into the garden of Eden, to dress it and to keep it." There is in both the Hebrew words here employed, the same ambiguity that exists in the Latin verb *colo*, and in the English verb *to cultivate*. They may express either bodily or mental employment; earthly or spiritual husbandry; the outward act of cultivating the earth, or the inward act of cultivating the affections of the soul. Both words are often used in either sense. And I cannot but think that, as the employment of the compound nature of Adam in Paradise must have been adapted to that compound nature, the ambiguity found in these words was intended to comprehend both senses, and that a confirmation of the views espoused in the former part of this letter may be derived from it. Doubtless Adam had a further office assigned him than the mere exercise of his bodily strength. He was to study the lessons of doctrinal and practical truth, which the symbols of paradise were intended to teach him. He was to "ascend from nature up to nature's God;" to derive from the works of the first creation, what the angels are said to derive from the works of the second; to whom is "made known by the Church the manifold wisdom of God." (Eph. iii. 10. 1 Pet. i. 12.)

Man then, as endowed with an animal and spiritual life, was placed in the garden of Eden, in

order that all his powers, both of body and soul, should be exercised in obedience to the will of his Creator, and for his own benefit; while his hands found employment in horticultural pursuits, and his mind in the contemplation of the Divine Perfections and his own obligations. Man, as redeemed and placed in the Church of Christ, is not created anew without employment for his newly created faculties. The new Paradise affords scope for the exercise of faith and hope and love. It furnishes clearer views of the object of faith, JEHOVAH ALEIM, as now revealed in the person of Jesus Christ, than the symbols of the primitive Eden could possibly afford. It displays the glory of God with a clearness of manifestation that Adam in innocence could never have attained. Such knowledge was too wonderful for him.

The daily occupation of a Christian, then, is, not to *merit* Paradise, (for he has been already placed in it by the grace of God) but to *enjoy* it. His employment is, like that of Adam, unaccompanied with fatigue or lassitude, except what arises from mental imbecility and indisposition. His work is to contemplate the glory of God, and to show forth His praise. But he must remember that, in this earthly Paradise the Church, "The tree of the knowledge of good and evil," still grows by the side of "the tree of life." The serpent still exhibits his lure; and though, in consequence of the obedience of the second

Adam, he cannot incur a second forfeiture of Paradise, he may, as to his own experience, mar its enjoyment, and embitter its sweetest fruits. But these trees of paradise will furnish scope for discussion in one or two more letters with which I mean to trouble you.

I observed in an early part of my present letter, that the garden of Eden is to be considered, not only as a type of the Christian Church, but, with a higher degree of emphasis, as a type of the intermediate state of redeemed souls between the time of death and the resurrection of the body. Then, like Adam in the terrestrial Paradise, "the spirits of the just, made perfect," are admitted to more immediate communion with God in Christ, or to the participation of the true Tree of Life, according to the tenour of the symbolic promise made to the faithful in the Ephesian church. (Rev. ii. 7.) "To him that overcometh, (i. e. who "endureth to the end,") "will I give to eat of the Tree of Life, which is in the midst of the Paradise of God." To this happy state our Lord promised to introduce the penitent malefactor: "To day shalt thou be with me in Paradise;" from whence we learn, that thither the disembodied spirit of our Redeemer went during the period of its separation. Of this blessed state St. Paul was indulged with a vision and foretaste, when "he was caught up into Paradise." Of this other

believers are sometimes indulged with sweet prelibations. Like the Israelites, they are occasionally permitted to taste the grapes of Eshcol, before they reach the good land where these fruits are indigenous.

But of the state of departed spirits we can say but little for want of experience. We know nothing of it but by report; but report, credible and indisputable, informs us that it abounds with every thing that is "pleasant to the sight and good for food," that it is adapted to satisfy to the utmost the desires and capacities of the renewed soul, without wearying the vision or cloying the appetite, for ever and ever. To this state we may apply whatever has been said of the church on earth, with redoubled emphasis. The fruits which, in the enclosure of the church below, savour of the unfavourable clime, in which they grow, will there be found in the utmost perfection of flavour. And there is, moreover, this difference between the earthly and heavenly Paradise, that, in the latter, "the tree of knowledge of good and evil" will not be found. The period of trial and danger will be for ever at an end.

The imperfection of which we are conscious with respect to our knowledge of the intermediate state, is still greater in contemplating the place and state of regenerate souls after their reunion with their bodies. "We know not what we shall be; but this we know, that when Christ, who is our life,

shall appear we shall be like Him, for we shall see Him as He is." With the prospect that is in view, we have no cause for regretting the loss of the earthly Eden, since all that was forfeited by the first Adam is restored by the second, "the Lord from heaven;" nay, "a far more exceeding and eternal weight of glory" is provided for the heirs of his redemption. "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ." The earthly Paradise was forfeited by the first Adam for himself and all his posterity; but

"There is a paradise that fears
No forfeiture, and of its fruits he sends
Large prelibations oft to saints below.
Of these the first in order, and the pledge
And confident assurance of the rest,
Is liberty; a flight into his arms,
Ere yet mortality's fine threads give way;
A clear escape from tyrannizing lust,
And full immunity from penal woe."

I am, my dear friend,

Faithfully your's,

LETTER IX.

THE TREE OF LIFE.

MY DEAR FRIEND,

IN the last letter which I addressed to you, I proposed to consider in one or two following letters, the spiritual intent of the two allegorical trees, which JEHOVAH ALEIM planted in the garden which he prepared for the reception of his rational creature, man. As I contemplate Paradise and all its scenery in the character of an allegory, the two trees which are particularly specified, appear as the principal features of that allegory.

The subject of this letter is the allegorical intent of the Tree of Life in the Garden of Eden. The account given in Genesis is very short: For when the historian had related the plantation of that Garden, and the removal of Adam into it, he only adds, "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; THE TREE OF LIFE ALSO IN THE MIDST OF THE GARDEN, and the tree of knowledge of good and evil."

The word *life* is here plural, as it is also in the account given (verse 7) of the production of man: and if, in the latter case, the use of the plural number may be considered as describing man in his animal and rational capacities; perhaps it is used, when attributed to this life-giving tree, with a reference to the support it was intended to afford both to the body and soul of man.

It has been supposed by some learned men, that a peculiar virtue was communicated to this tree, so that its fruit was adapted to prolong life. But I see no reason for such a supposition. It was I conceive, like "the Tree of knowledge of good and evil,"* a *sacramental* tree, or an outward and visible sign of an inward and spiritual grace, ordained by God himself, and given to Adam as a means whereby he was to receive that grace, and a pledge to assure him thereof. To what species the tree belonged, it is in vain to inquire, as it is not revealed; and the information, could we obtain it, would be of little value; I shall not therefore trouble you with the conjectures which have been formed on the subject.

In prosecuting our inquiry respecting the symbolic character of the Tree of Life, we shall consider what was its object as it stood in the Garden of Eden during the period of man's

* See the following Letter.

innocence;—and then, the design of its introduction in subsequent Scriptures, or, the instruction it was intended to afford to us, since the fall of our nature in the first Adam.

With the name by which this tree is distinguished, we may compare other things to which the same attribute is given in Scripture. There we read of "living," or rather life-giving "bread," and of "living," or life-giving "water." The mystery of this epithet evidently lies in this, that, as bread and water are necessary to the life of the body, so the things signified by these symbols are essential to the life of the soul. The animal life of our first parents was to be supported by the fruits of Paradise; and by the appropriation of this Tree to a special purpose they were taught, that what the Tree represented was indispensable to spiritual life and the continuance of its enjoyment.

To eat of the fruit of this tree, then, was an act of obedience to the revealed will of God, and stood connected with man's own eternal interests. God seems to have said to them though not in words, "*This do in remembrance of me,*—of what I have done for you, of the relation in which I stand to you, of your entire dependance upon me for life and breath and all things. While eating, sacramentally, of this food which I have prepared for your use, you will have a continual pledge of my favour, and the means of perpe-

tuating its enjoyment, by resisting temptation to disobedience, during your period of probation in this earthly paradise; and that, when this period is expired, I shall raise you to a state of more exalted happiness in nearer communion with myself, where the fruits of Eden shall be no longer necessary to the sustentation of animal life, nor sacramental tokens for maintaining the life of the soul."

But you may ask, of what, in a closer view of the subject, was this Tree the symbol? In answer to this question Moses has given us no information in his very concise memoirs, the Spirit of Inspiration intending that we should interpret the more obscure parts of Scripture by others which are more explicit, or, in other words, that we should "compare spiritual things with spiritual." The science of Divinity calls for attention and study in common with every other science. The New Testament, then, sheds light on the words of Moses by its allusions to the Tree of Life, which it invariably introduces as *a symbol of* CHRIST.

What, you may further ask, had Adam to do with a symbol of Christ, before his fall? I reply, the Tree of Life was a symbol of THE ALEIM, and especially of the second person, not in the character which he now bears of the Redeemer,*

* אלוה, or Καταρα, as St. Paul calls him, Gal. iii. 13. See more on this subject in Letter XIX.

but as one of the *covenanting* THREE IN ONE, by whom and for whom all things were created, and by whom all things consist. (Col. i. 16, 17.) The word ALEIM, the plural name of God the Creator, implies *a covenant* between the parties described by it,* and this covenant was in operation, in one of its two forms, during the state of innocence;† and doubtless Adam was made acquainted with its tenour. It was perhaps, in consequence of this knowledge that he and his guilty partner, after the fall, sought refuge in the midst of THE TREE‡ OF THE GARDEN, under its

* See Letter XIX.

† "That the great progenitor of mankind himself might, in his state of innocence, be indulged in still higher privileges (viz. than those to which the other patriarchs were admitted) even so far as to have been allowed an intimate knowledge of the nature of that awful Being in whose august image he is said to have been formed, is a supposition at which neither piety nor reason will revolt. The supposition will be still more readily acquiesced in, when what I have elsewhere remarked shall have been fully considered, that, in that pure primeval condition of man, his faculties were better calculated, than those of his fallen posterity, to bear the influx of great celestial truths, and that profound meditation on the Divine perfections at once formed his constant employment and constituted his sublimest delight." *Maurice's Indian Antiquities.* Vol. iv. *p.* 20.

‡ The word עץ Tree, in this passage, is in the singular number, and seems to point out some particular Tree; and whither is it probable that the criminals would flee but to the refuge of that tree, which had been Divinely denominated "the Tree of Life in the midst of the garden?" The feminine עצה is used in a collective sense; but I am not aware that the masculine עץ is so used. It may also be remarked, that חבא is constantly

thickest foliage; the Tree of Life being so called by way of eminence. The sacramental act of eating the fruit of the Tree of Life was to be, as I conceive, a confession, on the part of Adam, that his life was neither self-derived nor self-sustained. It was to be an act of faith in Him, who, in another view, is called "*our* Life;" not indeed as a Mediator and Intercessor, but as "the Author and Giver of Life, corporeal, spiritual, and eternal;—an act of faith in Him, by whom, and in whom, angels, principalities and powers, as well as Adam in Paradise, "live and move and have their being." He is, in every sense, THE LIFE; (1 John i. 2.) He was known as such in Paradise, and was again "*manifested*" as such, at his incarnation, when he appeared to give new life to those who had forfeited his first gift of it. His primary symbol in nature is "the (material) Light of Life, by which the fruit of the Sacramental Tree in Eden was produced and matured; and He is now 'the Tree of Life in the midst of the Paradise of God,'" by whose fruit the souls of sinners are made alive, and kept alive, and shall live for ever.

Whether our first parents were permitted and required to eat of the fruit which grew on the

used in the sense of taking refuge or shelter from danger. This interpretation of the conduct of Adam and his wife is far more natural than that which ascribes to them the folly of attempting to hide themselves from *Omniscience*.

Tree of Life, as the means of supporting life during their state of probation;—or whether it was to be the reward of obedience, and the sacrament of immortality after the trial;—or whether its plantation in Eden had both these objects in view;—is not stated in the record.* But, as the promise made to the Ephesian church, was addressed to "Him that overcometh," † i. e. who is engaged and perseveres in the Christian course and warfare; perhaps the former as well as the latter view of the intention in planting this mystic tree, may be safely adopted. "To him that overcometh will I give to eat of the Tree of Life that is in the midst of the Paradise of God." And this will concur with the promise made to "him that overcometh" in the Epistle to the church of Pergamos: "I will give him to eat of *the hidden Manna*, another symbol of the same blessing, derived from the food which was vouchsafed to Israel during their state of probation in the wilderness. If the two symbols be identified in their spiritual design and object, we may, perhaps, safely infer, from the literal design of the Manna, that the fruit of the Tree of Life was intended to be, at once, the food both of body and soul, in the paradisiacal state of man:—It

* Rev. ii. 7.

† Τω νικωντι—*the part. pres.*—to him who is in the *act* or *progress* of overcoming.

was, like the manna, instruction in the great truth, of which the disobedience of our first parents was a practical denial, that "man," whether in his creation or lapsed state, "liveth not by bread alone," by any kind of natural aliment, "but by every word that proceedeth out of the mouth of God:"* material food cannot sustain his body in life without the Divine blessing; while submission to the will of God, whether as revealed in the law of Paradise, or afterwards in the Gospel, is the means of spiritual and eternal life.

The emblem therefore was designed for our instruction also in the state of guilt and condemnation, into which the neglect of this Tree and the preference of another, by him to whom the interests of his posterity were intrusted, have plunged us. "Known unto God were all his works from the beginning of the world;" and therefore it is no subject for surprise, that a sacrament of the covenant of works should be so contrived as to be adapted to furnish instruction under the covenant of grace. "The Tree of Life," under both dispensations, symbolizes the same blessings; the fruits are the same both in efficacy and flavour, though the healing virtue of its leaf was unnecessary, till sin had infected the soul of man with its mortal malady.

* Deut. viii. 3. Comp. Matth. iv. 4. Luke iv. 4.

We have seen that by the sacramental Tree of Life in the midst of the terrestrial Paradise was symbolized, in the state of innocence, the dependence of man, for life corporeal and spiritual, on the power and presence of JEHOVAH the second person of THE ALEIM. The import of the symbol is still the same. The fruit of this Tree, sacramentally eaten, was to be the means of supporting the life which had been bestowed by Him whom the Tree represented. Its fruit *now* restores the forfeited life of sinners, and preserves it when restored. Christ was *then* THE LIFE; but He is *our* LIFE in a more emphatic sense, as by his death and resurrection he is the cause, meritorious and efficient, of our justification, sanctification, and glorification, the first of which restores the right, the second the power, and the third the full enjoyment, of spiritual life. "I am the resurrection and *the life*," saith the Lord: "he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."—(John xi. 25, 26.)

Thrice in the symbolic Revelation by St. John is our Lord called by this name, THE TREE OF LIFE. When the Spirit promises to the faithful in the Ephesian church, that they should "eat of the Tree of Life which is in the midst of the Paradise of God," the promise evidently refers to a state of future blessedness, of which the

earthly Eden was a figure, and to that which was signified by the Tree of Life therein planted. As Christ is our life here, so He will be our life for ever. The life of glory will consist in communion with Him. His merit is the sole procuring cause, and His presence the very essence of heaven. The instruction given us is much the same, when, in describing the millennial state, the Spirit of truth introduces "THE TREE OF LIFE" as growing on the banks of "the river of life," and attributes to it nourishing fruits and healing leaves. In all the different views of the emblem "CHRIST IS ALL, AND IN ALL." Compare Rev. xxii. 2, 14. In this scenery the river of life is introduced, as it is also by the Prophet Ezekiel, (chap. xlvii. 8.) without doubt in allusion to the mystic rivers of Eden* (Gen. ii. 10); and the import of the mystery seems to be, that the

* Vidit Ioannes in medio hujus urbis palatium quoddam, in quo *thronus fuerit Dei et Agni.* Circa *palatium* fuit *area* quædam instar *fori,* illud ambiens. *Sub throno fons* irriguus, qui ibidem prorupit, et per canales, inde ductos, extra palatium *in quatuor exiit fluvios,* qui versus *quatuor* Urbis quadratæ regiones, secundum cœli climata, se diffuderunt in usum incolarum, *arboribus* hinc inde jucundi aspectus consiti. Quæ etiamsi a Iohanne tam explicite tradita non sint, facile tamen a nobis tum ex *analogia partium hujus visi,* tum ex earundem partium *συμμετρια,* tum quoque ex collato loco Ezechielis cap. xlvii. 1, 2. seqq. colliguntur. *Fluvius* ille ex perenni proman ans fonte symbolum est gratiæ et donorum Spiritus S. &c. &c. *Vitring. in Apocalyps. Cap.* xxii. *v.* 2, 3.

word of grace, accompanied with the consolations of the Holy Spirit, shall be diffused throughout the four quarters of the world, and reach to every nation under heaven. Here "there is neither Greek nor Jew, Barbarian, Scythian, bond nor free." No exclusion from a participation of these waters arises from any national distinctions. Over all the banks of this river the branches of the symbolic trees of Paradise, and especially of the Tree of Life, spread themselves, loaded with delicious fruit, and covered with healing leaves; and blessed be God, the branches bend so low, that whosoever will, may lift his hand and gather them. Of this if a man eat, he shall live for ever.

If a further confirmation of the import of the Tree of Life in Rev. xxii. be necessary, it may be found in the allusion made, by the twelve manner of fruits which it is said to bear, to the doctrine of the Gospel of Christ as published by the twelve Apostles of our Lord. This "Gospel is the power of God unto salvation to every one that believeth." It is, instrumentally, the life of the fallen soul of man. Accompanied by the Spirit of life, it quickens those who are dead in trespasses and sins, raises them up, and causes them to sit together in heavenly places in Christ Jesus. The life which it is the means of communicating, is the same in nature, though inferior

in degree, with that of glorified spirits. Ours is life; theirs is health: and, blessed be God, we know that by continuing to derive nourishment and medicine from the Tree of Life, we also who have been quickened to newness of life, shall be restored to spiritual health, the capacity for eternal enjoyment.

I cannot conclude without calling the attention of my friend to the beautiful connexion which is found to subsist between all the dispensations of God towards man, though I have before done it, and may often repeat the call. That connexion is a complete answer to every deistical and heretical cavil, and a firm foundation for our faith. It illustrates the way of salvation, and the nature of salvation itself. The Scripture presents to us a picture of perfect symmetry, in which all the objects bear a relation to each other. Its principal features are everlasting Mercy and inviolable Truth. "The mercy" of our God "is from everlasting to everlasting, and his truth endureth throughout all generations." The works of creation and providence have been so contrived as to illustrate redemption, and the contrivance is so evident as to manifest design. It would be contrary to all rational induction to say, that the application made by the later inspired writers, is mere accomodation of the representative shadows of former dispensations to realities in the New Testament system. Were a tree to be split

asunder, there would be no difficulty in determining that the severed parts had belonged to each other: the exactness with which they would fit into each other, and the multiplicity of minute adaptations, would preclude all controversy. We trace the same minuteness and exactness in the facts and doctrines of the old and new Testaments. The folly of man has rent them asunder; but their identity in aim and purpose admits of no doubt. They were intended to display one and the same grand source of blessing to man. "Jesus Christ is the same yesterday, to day, and for ever." Before the fall, he was the fountain of life, natural and spiritual, to all his rational creatures, formed in his image, and dependent on communion with him for their happiness: since the fall, in another relation, he has been the fountain of life and salvation to all who have been quickened from the universal state of death in trespasses and sins to which the fall had reduced mankind: and, in the yet future state, his presence will constitute heaven, and fellowship with him will be the essence of its blessedness.

This connexion which the most distant parts of Divine Revelation have with each other, will be more fully manifested in my next letter, and is, indeed, the grand point which I am aiming to establish in the whole course of my correspondence with you.

Praying that you and myself, my dear friend, may more richly experience, from day to day, the life giving virtue of THE TREE OF LIFE,

I remain your's truly,

LETTER X.

THE TREE OF KNOWLEDGE.

MY DEAR FRIEND,

It is a trite observation, that contrasts mutually illustrate each other. Of this, day and night, summer and winter, are apt examples in the natural world, as spiritual light and darkness, sin and holiness, are in the spiritual world. Thus also the two allegorical trees, which were Divinely planted in the garden of Eden, will mutually afford aid in an inquiry into the several purposes of their plantation.

My last letter related to the former of these; and I now proceed to consider the latter. And as I find among the *Observationes Sacræ* of the learned *Vitringa* two chapters on this subject, I shall not obtrude on you any crude opinions of my own, but shall send you a translation of a very valuable disquisition, which, to the best of my knowledge, has not yet appeared in an English dress. It will occupy more of your time than any one of my former lucubrations has claimed; but I am sure that you will not regret this demand, when you have read what I have to lay before you.

In the first part of my author's disquisition, *the* NAME *and* NATURE *of the Tree of Knowledge of Good and Evil,* the fruit of which was prohibited to the first parents of the human race, are investigated; and proof is afforded, after a discussion of other interpretations given to *the name* of this Tree, that *the Tree of Knowledge of Good and Evil* is, according to the usage of the Hebrew language, and its accustomed modes of expression, the same thing as what we should call "THE TREE OF PRUDENCE;" by which I apprehend my author means *practical wisdom,* or wisdom applied to practice.

As the first disquisition is chiefly occupied in discussing and refuting the opinions of other learned men respecting the name which Moses has given to this emblematic Tree, I shall merely abridge those opinions, without giving you Vitringa's extensive and complete refutation of them, for which I must refer you to his own pages. He states the common exposition of the name to be, that it is founded, by a *prolepsis,* or anticipation of the event, on what followed the act of disobedience to the Divine command, viz. the *experimental* knowledge of good and evil. To this exposition many objections, insurmountable as they appear to me, are brought forward; and I cannot but think with *Vitringa,* that the name had no reference whatever to the subsequent *experience* of good and evil, as *an experience of good* was by no means a consequence

of eating its fruit, and it is not called the Tree of the Knowledge of good *or* evil, but of good *and* evil. This, however, is only one of the many reasons which my author states for rejecting this interpretation.

After producing his own view of the subject, that the tree was so called because it was to be the means of conveying *practical wisdom* to our first parents, another disputed question arises in our author's mind, viz. Whether the Tree of Knowledge was Divinely endued with any *natural* virtue to enlarge and strengthen, by means of the food it afforded, the human understanding; or whether it received its name in consequence of its Divine appointment to be a *moral* cause of imparting wisdom to man? Our Author, after naming with respect the patrons of the former opinion, and assigning his reasons why he cannot concur in it, gives his own full suffrage in favour of the latter.

In the close of this disquisition *Vitringa* mentions the opinions which have been formed about the species to which the Tree of Knowledge belonged; and taking into consideration the short description which Moses has given of it, that it was *good for food*, and *very grateful to the sight*, he rejects the notion of those who think it was a fig tree, and inclines to their side who suppose that it was a citron, or rather an orange Tree. The taste, the colour, and the country

where it grew, he considers as favourable to this *conjecture.*

The last paragraph in this first disquisition I transcribe at length, because of its importance as being connected with what follows.—" Concerning this Tree Moses has stated, that it was situated *in the middle of the Garden.* His words are these (Gen. ii. 9:) ' And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the Tree of Life also in the midst of the Garden, and the Tree of the Knowledge of Good and Evil.' Two Trees therefore, that of Life, and that of the Knowledge of Good and Evil, were opposite to each other in Paradise. This the woman most clearly intimated in her conversation with the Tempter, Gen. iii. 3. Moses has given us no further information concerning its nature and qualities; but these are plainly sufficient for our purpose. We therefore pass by, without notice, other useless and superfluous questions relating to this Tree."

In the following Disquisition, to which I more particularly request your attention, " An inquiry is instituted into the grounds of the Divine prohibition concerning *the Tree of Knowledge,* and evidence is afforded that God, in the purpose of his wisdom, intended, by means of this Tree, to bring to the test the affection and obedience of man to Himself; and at the same time, and by

the same means, to afford instruction, after a symbolical manner, to the whole human race, in things of the highest importance.

"Hitherto we have treated of the *name* and *nature* of that Tree whose fruit was the occasion of death to the race of mankind. In the *third* place, we consider the PROHIBITION denounced concerning this Tree, and shall inquire into the reasons which may be assigned for it. The prohibition itself is expressed in these decided terms: 'But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it.' The woman in her conversation with the Tempter, repeats the prohibition with some additional emphasis: 'Ye shall not eat of it, neither shall ye touch it.' I do not however conceive that the woman erred in this repetition of the prohibition, nor that she added any thing of her own invention to it; for Moses, according to our opinion, delivered only the substance of the Divine mandate. But of the meaning of the command no one can be ignorant. God prohibited the parents of our race to have any thing to do with that Tree, and required that they should carefully avoid it as a plant deadly and noxious to them. But since this Tree *alone* is excepted from the common use of man, *all other plants and trees being freely granted to him*, it seems sufficiently plain, that man, during his state of innocence, was allowed *to eat of the Tree of Life.*

"But what were the reasons on which this Divine prohibition was founded? Doubtless they were such as were consistent with the holiness and wisdom of God. Moses, indeed, has not stated what those reasons were, but it is not therefore unlawful for us to inquire into them. Indeed it is our duty to do so, only remembering that the deepest reverence and humility become us in making such an inquiry, since the majesty and wisdom of His ways must infinitely surpass our modes of thinking and acting.

"When however we contemplate, according to the dictates of conscience and of Scripture, the reasons which might occasion that first commandment, it is probable that they may be reduced to three classes. *First,* God might intend by this prohibition to bring that to the test in man, which it is proper should be so scrutinized. *Secondly,* God intended by this command to instruct man in a variety of important truths. *Thirdly,* He proposed, by means of the Tree of Knowledge, to prefigure that which, when understood, would greatly illustrate the Divine plan, and direct the mind of man in prosecuting his own interests and promoting his own happiness. The object, therefore, of the prohibition was *threefold,* EXPERIMENT, DOCTRINAL INSTRUCTION, and TYPICAL ADUMBRATION.

"*First,* the design of the Tree of Knowledge was *experimental.* Man was unquestionably

formed with such a relation to God, that it was his duty (1) To love God as his Chief Good, and (2) To obey him as his Lord. This, from the mere dictate of nature, man would easily understand. But in the primitive state of innocence, few occasions could offer of manifesting the obedience that was due; and even the sincerity and extent of his love to God could hardly have been made to appear without means of trial through some *positive precept.* No temptation to a breach of the precepts of the Decalogue could occur, so as to seduce the first parents of mankind to idolatry, while God continued clearly to reveal Himself to them; nor could they be incited to murder, or adultery, or theft, or indeed to any other kind of relative iniquity, while they remained alone on the earth. It would have been to no purpose, therefore, to prohibit that into which they were in no danger of falling, since genuine virtue consists in abstaining from evil when there exist provocations to its commission. To this end, then, a ceremonial or positive law, was necessary, such as was that of abstaining from the fruit of a Tree that was "*pleasant to the sight, good for food,* and *desirable as a means of attaining* that *knowledge*' which all naturally desire to possess. Since, therefore, reason plainly shows, that man in his first state ought to have had opportunity of demonstrating that love and obedience to God which the law of nature required,

so that he might be more and more established in the knowledge and love of the MOST HIGH GOD, the supreme good of all intelligent beings, what could be more equitable and reasonable than that God should enjoin some duty arising out of a *positive* precept, and thereby bring the love and obedience of man to the test? Reason and equity concur in the requisition. In like manner, in a subsequent part of the same book of Genesis, (ch. xxii. 1.) we read that God did tempt, or try, the sincerity and strength of the love of Abraham to Himself, not only by requiring him to leave his native country, but also to sacrifice his only son Isaac; in compliance with which command Abraham gave such evidence both of the promptitude and wonderful strength of his obedience, that the Lord declared, (ver. 12.) "Now I *know* that thou fearest me;" though long before that Abraham had afforded many proofs of his obedience and reverential regard to God. The same view may be taken of the trials and temptations, both of Christ himself and of New Testament believers; the object proposed in them all being that their love, obedience, and fidelity, might, often by severe bodily affliction, and always by Divine precepts grievous to carnal nature, be brought to the test. Let the disciples of Christ remember and consider the command which was addressed by our Lord to the young man, (Matt. xix. 21.) and which is also addressed to many

among themselves. There is, therefore, nothing new, or strange, or unworthy of God, in the positive law by which he bound our first parents; rather it altogether concurs with what sound reason would expect, viz. that God should bring the love and obedience of our first parents to a kind of test, by a method which, no doubt, was preferable to any other that could be desired. It need be no matter of surprise, that God should make a tree and its fruit the means of probation, since we meet with nothing else in Paradise that could so properly be constituted a test of man's obedience. He had been introduced into a garden abounding with trees which he was to cultivate, and by whose fruits he was to be supported. His principal care, therefore, and industry would be conversant about the trees of Paradise; besides which we read not that he had any other external object of attention: wherefore it seems highly reasonable that, in such a state, a positive precept should be given him about a tree and its fruit.

"But there was a further intention in the Divine prohibition respecting the Tree of Knowledge, viz. to instruct the mind of Adam in many doctrinal truths of the highest importance, and which demanded his closest meditations: and there is no difficulty in ascertaining what these truths were; viz.—That God is Lord of all things:—That the dominion with which man

had been invested, was neither absolute nor independent: that the true felicity of a creature cannot be out of God.—That whatever is coveted by man that is not in God and to his glory, is evil, since nothing of a corruptible nature, however pleasant and fair in appearance, ought to be sought, for its own sake, as the felicity of man, but that God alone, to be enjoyed in eternal life, is man's chief and true good; and that, while we enjoy those comforts which are granted to our animal nature, we should be prepared, when required, to make up our happiness in God only: —That the will of God, as being that of our Lord and Preserver, is, with respect to other things besides God, the only rule of our desires and aversions:—That it is the duty of man to form his judgment, as to what he ought to desire and aim at, not by the dictates of his own mind, but solely by the word of God:—That the obedience, whereby man may be justified before God, must be that of the whole heart and mind, and soul and strength; (Deut. vi. 5.) it must result from a perfect understanding, entire affection, and the utmost efforts of all the faculties; which obedience is brought to the test by things which appear in themselves of small moment.

"To these instructions, conveyed by the appointment of the 'Tree of Knowledge,' we may add others; as,—That man had not yet arrived at a state of supreme felicity:—That such a state

was to be expected and desired by him; but that, in order to attain to it, he must proceed towards it in the way of Divine prescription and revelation.

"These doctrinal instructions being of the highest importance to man, and most deserving of his devout attention; it was in the highest degree accordant with Divine wisdom to prescribe such a law to him as should continually inculcate on his mind the fundamental truths of all religion, and of genuine love to God.

"But it is yet further to be considered, that God intended to instruct not only our first parents, but also the whole human race, by means of this Tree, in *practical wisdom;* which, as we before observed, is a virtue that consists in being aware of evil that threatens us: to instruct them, not indeed by simple and direct means, but rather mediately, or figuratively and symbolically. I suppose, therefore, that this Tree, with the fruit of death which it bore, was the symbol and figure of something else; and I am fully justified in this supposition: for, though there is no direct testimony in the Holy Scriptures on the subject, yet are there sufficient proofs that it was so.

"*First,* The very name of the Tree leads to such a conclusion. It is called *The Tree of Knowledge;* not because it had any natural virtue that would convey it, as we have before shown, but because it was intended to teach it. But

how could it afford instruction otherwise than after a symbolical manner? For true wisdom consists not in abstaining from the fruit of a tree, but from sin, or from concupiscence, which is the true cause of *death*. If, therefore, this Tree was the Tree of practical knowledge, and yet did not bear that which is the true cause of *death* which it is the part of wisdom to avoid, it must have done so figuratively and symbolically.

Secondly, It appears from the Scriptures, that Paradise, with all its other furniture, was typical and allegorical; and since this Tree of Knowledge was one of the chief and most remarkable things there, and was planted with a special relation both to man and to the Tree of Life; can it be believed that by this Tree of Knowledge only nothing should be represented or depicted?

Thirdly, It is plain from subsequent Scriptures, that this Tree of Knowledge can be viewed in no other light than that, in which Paradise itself and the other parts of its furniture are to be viewed, viz. as a type or representative of something beyond itself: and this view surely concurs with the analogy of the Holy Scriptures, and of the other things described as being in Paradise. And since Divine wisdom infinitely exceeds ours, what right have we to deny that God so constituted and ordained this Tree as the type of something else, when we find, by a rational comparison of Scripture with Scripture, that that which was so

represented, agrees in the most exact manner with that by which it was typified? And hence Philo among the ancients, and many Christian Doctors, men of a chastised mind and judgment, have sought, under the cover of this emblem, for something further and more important than itself.

"We shall now inquire of what this tree was typical? The forbidden tree, *generally* considered, symbolized every object of inordinate concupiscence, the use and enjoyment of which is to man the cause of death; but more *particularly*, all those objects of inordinate concupiscence, which, under the economy of either Testament, are opposed, as *the cause of death*, to Christ as *the cause of life eternal*. The proof of this sentiment is easy. The Tree of Knowledge in Paradise was opposed to the Tree of Life, and bore fruit, the effect of eating which was fatal to man; from which it was consequently wisdom to abstain. What then are we to understand but THE WORLD, with every object of worldly and carnal concupiscence, the inordinate desire and enjoyment of which are the means of thrusting men down into all the misery and woes of eternal death? And as these objects of concupiscence, considered in their opposition to Christ, the Author and Giver of life, vary under different dispensations of the church, there is no reason to doubt that these very objects of concupiscence,

in all their varieties, are represented by this Tree of Knowledge.

"The objects of inordinate and prohibited concupiscence are referred by St. John to *three* several classes, *luxury, or carnal lusts, riches* and *honours*. He says, 'All that is in the world, *the lust of the flesh* (carnal pleasures, the gratification of appetite, &c.) and *the lust of the eyes*, (of riches and other valuable and desirable commodities of this world,) and *the pride of life* (honours, dignities, pomps, &c.) is not of the Father, but is of the world.' 1 John ii. 16. This is that which was symbolized by the Tree of Knowledge: these are the things that recommend themselves to human corruption by their external form. The indulgence of these, so far as it is inordinate, produces death: these, as the cause of eternal death, are opposed to Christ as the Author of the true life; and, lastly, to avoid these is the part of the true and highest wisdom. These particulars deserve a more distinct consideration and explication.

"*First*, the Tree of the Knowledge of Good and Evil bore fruit that was of the most grateful and pleasant aspect; which, however, while it feasted the sight and afforded strong temptation to the beholder, was, by Divine appointment, deadly in its effects to him who partook of it. Let us then inquire, what that is in the world, which while it recommends itself as grateful to

the flesh, and flatters us by its external appearance, yet cherishes death and destruction in its own bowels? St. Peter will tell us, and every page of Scripture and universal experience concur with him in assuring us, that it is *concupiscence*. St. Peter's words are these, (2 Ep. ii. 4.) 'Having escaped the corruption,' that is, the destructive and ruinous result, 'that is in the world through,' (or *in*) 'lust,' or concupiscence. By concupiscence St. Peter here means as well the objects of concupiscence, pleasures, riches, honours, &c. the means of carnal gratification; as also the act of the soul itself, whereby it inordinately desires them, as if man's highest good was comprehended in them, and immoderately uses and indulges itself in the things so desired. In this concupiscence lies the corruption and ruin of man, viz. in an inordinate pursuit and an immoderate use of those things which present themselves as objects of carnal desire: for by that concupiscence and its indulgence, man renounces the love of God as his supreme good, in opposition to the clearest precepts of the law, natural and written, and thereby exposes himself to the anger of God, and to all the evils both of this life and of that which is to come, as the consequences of sin. Moreover, by the indulgence of carnal concupiscence, man ruins and destroys both himself and his fellow creatures. Very many objects of concupiscence, which sinners abuse, may indeed,

considered in themselves, be pursued and sought after by a rational creature without sin, if they are sought in their proper place, and according to their proper value and order with relation to God; but we now regard them, not as they are in themselves, but as they recommend themselves to man as his supreme good in competition with God, as that whereby man may attain to happiness without God, and independently of intercourse with Him.

"*Secondly*, As such objects were represented by the prohibited Tree, and as they are the cause of that corruption that is in the world, the Tree of Knowledge in Paradise was placed near, but in opposition to the Tree of Life: for as the latter represented the cause and means of life, so the former represented the cause and means of death. To a participation of the Tree of Life was annexed life, even eternal life; and the consequence of a participation of the Tree of Knowledge of Good and Evil was death. Gen. iii. 2. What then is there in the world that is more diametrically contrary to that unceasing obedience which we owe to the commands of God, or to Jesus Christ the Son of God, the means and cause of attaining to that eternal life which was represented by the Tree of Life, than concupiscence and its indulgence, the genuine cause and means of death? But both these are found together in the world, and near to each other; both are in the midst of

Paradise: for, where Christ recommends himself as the author and cause of true life, there the world also presents its pleasures and means of sinful indulgence, by which men are in danger of being seduced to their ruin. The whole of Scripture bears witness to this truth: especially the whole book of *Proverbs* which Solomon has left to posterity as evidence of his wisdom, is employed in pointing out the twofold end of man, good and evil, and the means which lead to the one and the other; and in furnishing motives to the cultivation of that wisdom which consists in renouncing evil and choosing good, with a view to everlasting happiness. But particularly, in the *seventh* and *eighth* chapters, the very subject which we consider as illustrated by the two Trees of Paradise, is pursued after a symbolical manner, and with remarkable elegance. In the *seventh* chapter he represents *the world*, under the notion of a harlot or adulteress, who entices inexperienced youth into her snare by every possible blandishment, and thereby leads them on to misery and destruction.* In the *eighth* chapter he exhibits

* The author ventures to subjoin a metrical paraphrase of this chapter, which he wrote many years ago.

WHILOM in days of giddy youth I stray'd,
A thoughtless wanderer o'er the flowery mead;
Where unsuspected ignorance perceives
No danger nigh, and every tale believes.
I met a female form of beauteous face,
In which appear'd each soft attractive grace:

the Supreme Wisdom, the Son of God Himself, as inviting every one to partake of his genuine and real delights, and of that eternal life which he promises to those who are believers in his name. Behold, then, the true Trees of Paradise, the one the cause of death, the other of life, placed near to each other, but in diametrical opposition the one to the other. St. Paul

Gorgeous attire her lineaments conceal'd,
And from the hasty glance each blemish veil'd.
Jewels and gold, with rich profusion spread
O'er every part, the fancy captive led.
Soft were the accents of her flattering tongue,
Sweet as the music of the Syren's song.
I asked her name: "THE WORLD," she said and smiled,
And by her looks at once my heart beguiled;
"O come with me, and gaily we will go
"To where perennial streams of pleasure flow.
"To me belongs, whate'er Earth's cavern'd store
"Contains, the precious gem and golden ore.
"If then, dear youth, thy willing heart resign
"Itself to me, my treasures shall be thine.
"If to pre-eminence thy mind aspire,
"And high ambition all thy bosom fire;
"I'll gratify thy ardent wish, for know
"That honour's envied laurels I bestow.
"All that the human will desires, I give;
"'Tis bliss indeed in my embrace to live."

Thus she with guileful words enforced her part,
And with her fond caresses won my heart.
Soon in her snares fell my unwary soul,
A slave to her tyrannical control;
As to the slaughter goes the thoughtless steer,
With garlands crown'd and destitute of fear;

also in his Epistle to the Romans (ch. viii. 7.), has taught us the same truth: 'The carnal mind is death; but the spiritual mind is life and peace.' So also in verse 13, 'If ye live after the flesh,' indulge carnal concupiscence, 'Ye shall die;' death shall be the result; 'but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.' Mark here again the two Trees, one of

As goes the wretch to durance vile but due,
His folly manifest to general view;
As, from suspicion free, with ready feet,
The silly partridge hastens to the net;
So I obedient to the wily dame,
In eager search of pleasure, wealth, and fame,
Had still continued in the mad pursuit,
Till folly had matured its bitter fruit.

But He, whose tender love no limit knows,
Was pleased in my behalf to interpose.
Swift from his azure throne in heaven He flew,
And stood before my face confest to view.
Wond'ring I gazed o'er all his matchless mien;
Such beauty ne'er before my eyes had seen!
With godlike pity all his countenance shone,
And beam'd with grace peculiarly its own.
Still his pierced hands and feet inform'd the mind,
How wond'rous was his love to lost mankind:
Still in his side I recognized the scar
Deeply imprinted by the soldier's spear.
Divine compassion through his visage spoke,
While thus his gracious lips the silence broke.

"I've seen, my son, thy foolish heart misled,
"By yonder harlot's wily smiles betray'd.
"Vain are the splendid promises she makes;
"Who follows her, the path of peace forsakes.

death, the other of life! Such indeed is the aspect of the whole world, especially since the glorification of the Lord Jesus, of which we shall presently say a little. The world on the one hand proposes to the flesh all its pleasures, delights, honours, and splendid benefits, and, like a painted harlot, allures the descendants of Adam to participate in them; to which participation,

" Her way diverges from the road to bliss;
" Her dwelling borders on the great abyss.
" Her pleasures, wealth, and honours quickly fade,
" As withers at noon day the verdant blade.
" 'Tis but a moment's joy her vot'ries know,
" And then become the prey of guilt and woe.
" Come, follow ME, and mount the shining road,
" That leads to solid happiness in GOD.
" My smile communicates substantial joys,
" My favour yields a peace that never cloys;
" My faithful friends a crown of life awaits,
" To them I open heaven's eternal gates.
" O quit the world,—abandon all for me,
" And thou shalt quickly all my glory see."

Soon as I heard the heavenly Charmer's voice,
No longer doubtful what was wisdom's choice,
I answer'd, " Lord, I come; vain world, adieu;
" I cannot part with Christ and heaven for you.
" If now my follies past may be forgiven;
" If for a wretch like me there's room in heaven;
" Gladly I follow where He leads the way,
" Henceforth with joy His high behests obey;
" Of suff'rings here with His redeem'd, partake,
" Abandoning the world for Jesu's sake.
" With fixed resolve my heart shall soar above,
" Won by redeeming grace and dying love."

however, death is, by a Divine decree, infallibly annexed. On the other hand, the Supreme Wisdom, the Son of God, the author of true life and blessedness, by his ministers, the instructors of his church through all ages, calls men with the kindest words to communion with Himself, pointing out eternal life, with all its everlasting joys and pleasures, as the portion of all those who renounce the objects of carnal concupiscence, the fruit of the Tree of Knowledge of Good and Evil. And these circumstances it pleased God to exhibit to Adam as those in which his posterity would be placed.

Thirdly, The Tree of Knowledge of Good and Evil was the means of trying and proving the first inhabitants of Paradise. Now it is certain that the objects of carnal concupiscence are the sole means of trial and probation to the posterity of Adam. It is in this that the probation of their whole life consists; viz. Whether they give a preference to God as the supreme good, communion with whom ought to be the object of intense desire to every created intelligent being, rather than to those things, which, as his rivals, commend themselves to the flesh as the good of man? Thus Abraham was tempted and proved in the case of Isaac his son, when it might be supposed that he might place too much confidence in that son, and love him with an inordinate affection.—Gen. xxii. 1. Thus Job was

tried and proved, by the loss of his cattle, his children, and his own health; blessings which the carnal mind is prone to consider as constituting its supreme good. Job. i. 11. Yea, thus also the Lord Jesus himself was tried and proved by the Devil, by means of wealth and worldly glory,* the most powerful temptations to concupiscence. Of this Tree of Knowledge of Good and Evil the Devil endeavoured to persuade him to partake. Matt. iv. 8, 9. It was necessary that the second Adam should be proved after the same manner as the first. Thus also God chooses to prove all the disciples of Christ, after the example of their Lord; whence it appears that Christian discipline consists in self-denial, or, in other words, in a denial of carnal concupiscence.

"*Fourthly*, After eating of the Tree of Knowledge of Good and Evil, inordinate concupiscence began immediately to reign and exercise its power in our first parents, a dominion to which they had not previously been subject. They found by experience that they were naked; (Gen. iii. 7.) which tends to confirm the hypo-

* The author might have added "of carnal gratification also;" "Make these stones bread." There is an exact resemblance between the threefold temptation addressed to Adam by the Tree of Knowledge, the threefold bait exhibited by the Tempter to our Lord, and the threefold description given of the world by St. John, 1 Epist. chap. ii. 16. See also the threefold act of renunciation in Baptism.

thesis, that this Tree was planted in Paradise as the symbol of concupiscence and death.

"*Fifthly,* As we have observed above that there are three kinds or objects of concupiscence, riches, honours and carnal pleasures, we shall find that the same kinds or objects of concupiscence were represented by the Tree of Knowledge of Good and Evil. *Lightfoot,* when treating on another subject, without mentioning the Tree of Knowledge of Good and Evil, hath led us to the following pious and unquestionably solid view of the matter: 'every kind of sin, he says in the Miscellanea, is referred by St John to the three following heads,—the lust of the flesh, the lust of the eyes, and the pride of life. By these three temptations the fall of Eve in Paradise was occasioned. She saw that the Tree was *good for food,* and *carnal desire* urged her to pluck it. She saw that is was *pleasant to the sight,* and *the lust of the eyes* incited her to the act. She reflected that it was *calculated to give wisdom,* and *the pride of life* concurred in the prohibited seizure.' *Lightfoot* adds, 'by these three motives the Devil tempted Christ. When he hungered, he tempted him to convert stones into bread, and thus sought to excite the *desire of the flesh.* He showed and promised him all the glory of the world, and thus sought to bring into action *the desire of the eyes.* He urged him to take a flight through the air and

thus applied his temptation to *the pride of life.*'

"*Sixthly,* As the first parents of mankind proved themselves unequal to resist the power of the temptation by which they were tried, and unhappily yielded to it; so by far the greater part of the posterity of Adam, yea all of them by nature, sink under it, and would sink for ever, but that God offers, and actually communicates to many of them, the same grace which he vouchsafed to our first parents.

"*Lastly,* Whereas Adam and Eve, our ancestors, were bound to exercise their wisdom in respect to this Tree in Paradise, and to learn wisdom from it; so undoubtedly is it the first and principal precept of human wisdom to beware of sin, and consequently of those objects of carnal concupiscence which chiefly lead corrupt nature to its commission. The first and chief object about which wisdom is conversant is *evil,* and to 'depart from evil,' is the first effect of its operation, as *Job,* in his eulogy on wisdom, has expressly asserted, chap. xxviii. 28: and *Solomon,* the wisest of men, throughout his book of *Proverbs,* has concurred in the same sentiment. This indeed is the main subject of that book. This kind of wisdom God meant to call into exercise in the mind of men by means of the forbidden Tree, which he constituted the symbol of departing from evil, viz. from concupiscence

and death. In like manner, it is his revealed will that all the posterity of Adam should exercise the same wisdom in renouncing the prohibited objects of carnal concupiscence. What has been said I deem sufficient to confirm the view we have taken of the Tree of Knowledge.

"Hitherto I have been pointing out, in a *general* view, the mystery of the Tree of Knowledge; but what has been stated may easily be referred, in a specific manner, to the various dispensations of the church, in which this Tree of Death hath discovered itself with some variety of appearances. In order to be able to state my meaning somewhat more explicitly, I request a concession which the candid reader will readily make, viz. that Paradise, or rather, the state of our first parents while in Paradise, prefigured not merely one but several things, among which however a degree of analogy or likeness was Divinely intended and may be discovered. In the first place, it is sufficiently plain that Paradise was a figure and symbol of heaven, and of that supreme felicity which the beloved of God will hereafter enjoy. Thus our Lord himself calls heaven by the name of Paradise (Luke xxiii. 43:)* for as in Paradise there was nothing

* Did not our Lord, in his promise to the dying malefactor, rather refer to the separate state of happy departed spirits? We know that he did not himself ascend to heaven, the immediate presence of God, till after his resurrection.

wanting that could contribute to the happiness of man in his animal capacity; so in heaven is provision made for the enjoyment of the highest felicity in his spiritual capacity, through the mediation of Christ, the author of spiritual life. But we must not stop here. Paradise symbolized much more than this; For there were some things in Paradise which can have no place in Heaven. In Paradise was the Tree of Death, and the Devil by its means tempted and seduced our first parents, so that they were cast out of Paradise, and fell from that state of happiness in which God had placed them. These circumstances can have no analogical reference to heaven; but they are to be found in the state of the New Testament Church as well as in the Old which prefigured it. The state of the church, under its new dispensation, is heavenly. The Church is 'the kingdom of heaven.' Believers in Christ, while on earth, make a part of 'the church of the first born in heaven,' and with them enjoy the same kind of liberty and happiness, and constitute one body with them. This state, therefore, stands related to the state of heavenly blessedness, the latter being the accomplishment and perfection of the former. Now with respect to both these states, Christ the cause of life is said to be 'in the midst of the Paradise of God.' Paradise was, therefore, a type also of the New Testament church, (Rev. ii. 7) from the time that the world, which

had before been a moral desert, became, by the conversion of the Gentiles, 'the garden of the Lord;'* according to the predictions of Isaiah chap. xli. 19; xxxv. 6; xliii. 19. Now to both these states, viz. that of heavenly felicity, and that of the New Testament Church, the state of the Israelites in Canaan bore a remarkable relation; since Canaan was a land flowing with milk and honey, or abounding with all those blessings and delights which constitute the perfection of animal life, together with quietness and prosperity. But in this respect the land of Canaan presented an unquestionable type of the state of the church, both under its new dispensation, and also after the complete manifestation of the kingdom of God, and was prefigured by Paradise: for, as there is an analogy between the land of Canaan and heaven, so is there also between that land and the state of the New Testament Church. Indeed Paradise must have represented the land of Canaan as a type, inasmuch as it prefigured both the happiness of heaven and the improved state of the church under the new economy, as the antitypes.

"These things being granted, which might be more largely proved, every thing else is easy. In the land of Canaan, in which the Israelites dwelt

* These views of the church seem to anticipate a state not yet realized, but to which we are looking forward in hope.

as in the land and garden of the Lord, there were two trees, of life and death; the latter of which it was the part of wisdom to shun. Thus Moses declares, (Deut. xxx. 15.) that he had 'set before them *life and good, death and evil.*' The cause of death was the idolatry, with its carnal delights and impure lusts, which prevailed among the heathen of that period. To these the mind of the Israelites was prone: and, indeed, the impiety, the profane thoughts of God, the self-righteousness derived from acts of a carnal worship of God under the old dispensation, and other things of a like kind, which exposed the Israelites to the danger of death, bore a resemblance to the Tree of Death or of Knowledge; which things were opposed to a Tree of Life, *viz,* to a compliance in faith with the commands of God, as connected with eternal life, such a compliance proving the possession of life derived from Christ, who is its sole author under every dispensation. But the Israelites stood not in this state of prosperity and happiness: they suffered themselves to be seduced by the Devil; first, into the practice of Idolatry, together with the filthy superstition of the surrounding heathens, and all their other flagitious practices, all which were gratifying to the flesh; and then into a state of hypocritical self-righteousness, founded on privileges and works of a carnal nature, while they renounced the righteousness of God, and

Him who is the true cause of eternal life, even Christ Jesus. They *ate*, therefore, being thus tempted and seduced, of the fruit of this fatal tree, and were cast out by the avenging hand of God, from his land, and deprived of those privileges which they had heretofore enjoyed in the land of Canaan. Thus they *died*, and experienced that malediction which the Lord had threatened so severely to inflict upon them.

The case of the New Testament Church is much the same. The whole earth became a Paradise after the conversion of the Gentiles to the faith of Christ. The desert was then transformed into 'the garden of the Lord.' In that garden Christ Jesus is proposed to all the posterity of Adam, as the cause of life to all who believe in him and observe his commandments. On the contrary the posterity of Adam were cautioned to abstain from the fruit of the Tree of Death, which it is the part of wisdom to shun. That tree of death, here, denotes, in the first place, those carnal pleasures and gratifications which are inconsistent with faith in Christ and the state of 'the new man.'* It also denotes those destructive heresies, that damnable superstition, the idolatry and carnal worship, which, contrary to the very nature of the new dispensation, were introduced into the church by false

* See the first of the promises required in Baptism.

prophets, the adversaries of the true kingdom of Christ, whom we are accustomed to call by the name of *Antichrist*. Of these whosoever eateth 'dies,' according to the style of Scripture, 'the second death;' and by the avenging hand of God is expelled from his Paradise. Such is the fact: for the devil hath seduced the greater part of those who gloried in the name of THE CHRISTIAN CHURCH, by exciting carnal concupiscence in their souls, to eat of this forbidden fruit; who, for the most part, are dead, and separated from communion with the true people of God, that is, from his Paradise, the heavenly kingdom of the New Testament Church. All these views are so consistent, that they allow us not to hesitate about the truth of our *hypothesis*."

I have already, my dear friend, taken up so much of your time, that I must not at present add one word of my own, but for the purpose of assuring you that I am, as always,

Truly your's,

LETTER XI.

THE TEMPTATION AND FALL OF MAN.

MY DEAR FRIEND,

THE awful issue of our forefather Adam's probation in Paradise affords us a most melancholy, but at the same time a most instructive subject for meditation. Considering our own interest in the result, it would be too gloomy for the awakened mind to dwell on, were not the gloom relieved by the analogical connexion of that trial and its result, with another of a most cheering aspect, in both of which all mankind are interested. For, as the Homily of the Nativity observes of the former, "This so great and miserable a plague, if it had only rested on Adam who first offended, it had been so much the easier, and might the better have been borne. But it fell not only on him, but also on his posterity and children for ever; so that the whole brood of Adam's flesh should sustain the self-same fall and punishment, which their forefather by his offence most justly had deserved. St. Paul, in the fifth chapter to the Romans, saith, '*By the offence of only Adam, the* FAULT *came upon all men to condemnation*;' and *by one man's disobedience many were made sinners.*

By the which words we are taught that as in Adam all men universally sinned, so in Adam all men universally received the reward of sin; that is to say, became mortal and subject unto death, having in themselves nothing but everlasting damnation both of body and soul. They became, as David saith, *corrupt and abominable; they went all out of the way, there was none that did good, no not one.* O what a miserable and woful state was this, that the sin of one man should condemn and destroy all men; that nothing in all the world might be looked for, but only pangs of death and pains of hell! had it been any marvel if mankind had been utterly driven to desperation, being thus fallen from life to death, from salvation to destruction, from heaven to hell?"

They *must* indeed, my friend, have been "driven to desperation," if God, in his infinite mercy, had not revealed a remedy co-extensive in its results with the catastrophe which had taken place. But such a remedy was immediately revealed: and even paradise, and the probation of the first Adam there, had been so contrived, in anticipation of the event, as to illustrate that remedy.

The importance of the third chapter of Genesis, in the scheme of Christian Theology, is so great, that it is the only clew to the subsequent parts of Divine Revelation. Without a speculative knowledge of the fact therein narrated, the Bible

must be unintelligible; and without an experimental perception of the effects which the catastrophe therein described has produced in ourselves, "the glorious Gospel of the blessed God" cannot be estimated aright. Therein* "we have an historical solution of that great question which philosophy can never solve, *Whence came evil?*† Evil was introduced, according to this history, by the self-will of the creature, arrogating to itself independance on the will of God, taking upon itself to judge of the utility of the restraints laid upon it; and choosing, like a God, its own means of happiness. This was the introduction of moral evil; and moral evil, by the appointment of the Creator, drew after it physical. Thus the race of man, by the disobedience of the first pair was involved in calamity, from which it could no otherwise be extricated, than by the immediate act of the God who had been offended.

"Our first parents were drawn into a violation of the prohibition laid upon them, by the acts of a seducer. The woman was approached by a serpent, who opened a conversation with her, by asking her, 'Whether it was really true, that God permitted them not to eat of every tree of the garden?' The manner in which the question

* Horsley's Biblical Criticism. Vol. I. *p.* 12.

† Ποθεν το Κακον;

was put implied that any restriction, in the use of the fruits of the garden, seemed so harsh and unnatural to the proposer of the question, that he could not believe any such had been imposed; and he made the inquiry of Eve to satisfy his doubts. When she told him they had the free enjoyment of all the fruits of the garden, except that of a single tree which was forbidden, with a warning that if they touched it they should surely die; the serpent told her that such effect would not follow the eating of the forbidden fruit; that, on the contrary, their faculties would be immediately quickened and enlarged, 'and ye shall be as Gods, knowing Good and Evil:' And this, he said, God, who had laid them under the prohibition, knew. The woman was persuaded to make the fatal experiment, and the man was enticed by his wife to follow her example.

"According to this account of the delinquency of our first parents, it began in infidelity, and amounted to nothing less than an apostacy from God, to join with a being evidently at variance with him, who suggested to them a mistrust of God's goodness, and taught them to disregard his threatenings.

"After the commission of the crime Jehovah came down to examine the delinquents. The fact was confessed: the man had nothing to plead but the persuasions of his wife; the woman, the seduction of the serpent; and the serpent

attempted no defence. On him the Judge pronounced an unqualified curse. The woman and the man were informed of circumstances of deterioration, that were immediately to take place in their condition; and the man was told that, after a life of hardship and toil, he should return to the dust from whence he had been taken. Hope, nevertheless, of a final restoration was held out to them, in an intimation contained in the terms of the curse upon the serpent, that, after a long enmity between him and the human race, his entire defeat would be accomplished by THE SEED OF THE WOMAN. This was certainly but a reserved and obscure intimation of the Saviour. But the promise was very fully opened and explained by subsequent communications, and by the immediate institution of a form of worship, which consisted in symbolical rites referring to the method of redemption by the blood and merits of the Incarnate Saviour. Of these symbolical rites, animal sacrifice was a remarkable feature: and the early mention of such sacrifices is a proof of the very early institution of that symbolical worship, in which they were so essential a part.

"The history of the fall is the basis of the whole religion of the fallen creature; and it is the principle of unity, which makes one consistent whole of the various revelations and religious institutions of different ages. The patriarchal

revelations; the call of Abraham; the mark set upon his family; the promises to him, his son, and grandson; the deliverance of the Israelites from the Egyptian servitude; the Mosaic dispensation; the lessons of the Hebrew prophets; are, all, only different parts of one grand scheme for the restoration of man, by the gradual discipline of revealed religion, and by the merits of the Redeemer, from the ruin of the fall. The fall is the fact which is the basis of the whole superstructure, and unites the various parts; which, without reference to man's disobedience, and to a restoration by God's mercy in a manner consistent with his justice, have no agreement or consistency the one with the other. Insomuch that it is difficult to conceive, that any can in good earnest believe the Gospel, who can find no vestige, in this third chapter of Genesis, of a seducing devil, or a redeeming Saviour.

"It is indeed very remarkable that in this History of the Fall, the Seducer is never mentioned by any other name than that of the Serpent; nor is any intimation given, according to any of the versions, that a creature of another order lurked under the disguise of the Serpent-form: and this may seem to afford no light objection to the literal acceptation of the history which we would uphold, and on which all our deductions from it depend. For if the serpent be an allegorical serpent, why may not every thing else, in

this part of the history at least, be allegorical? Indeed, upon the principles we laid down in finding the literal sense of the preceding chapter,* every thing else must be allegorical, if the serpent be an allegorical personage.

" But to this we answer, first, that the serpent was no allegory; it was the Tempter in his proper person, in the form which he chose to assume, or assumed perhaps by necessity, being permitted to assume no better than that of a mean reptile. Still in that form he was the Tempter in his own person, as much as if he had appeared, as painters draw him, with his horns and tail and cloven feet; and the narrative is not less a plain narrative to be literally taken, because it relates things as they really passed, without any comment of the writer. Secondly, we answer, that although the Tempter is called by no other name than that of the Serpent; it is not true that no intimation is given in the narrative that any other being lurked under the serpentine form. This is true only of the narrative as it appears in translations. In the original, we apprehend, so plain an intimation is given, in the very opening of the narrative, as rendered the mention of it again in any subsequent part, or the description of the Tempter by any other name, unnecessary: for the true

* Biblical Criticism. Vol. i. *p.* 8. where the Bp. ably confutes the scheme of those who have converted the history of both chapters into a fable.

reading of the first verse of this third chapter would be in these words,

"'Now *a certain* serpent was cunning beyond any beast of the field which Jehovah had made; and he said, &c.'——* It is not therefore the subtlety of the serpent kind that is in question. But the historian tells us that 'a *certain* serpent' was cunning beyond any beast of the field, whether of the serpent, or any other kind. This certain serpent, therefore, was no common serpent of the field, for he differed from them all. He could be no other than that apostate spirit, who in the serpent form executed his stratagem upon man; and to whom, for that exploit of wicked cunning, the name of 'The Serpent,' and 'The Old Dragon,' has ever since been applied in derision and reproach. Hence it will follow that the going upon the belly, and the eating of dust, in the malediction of the serpent, must be understood as applying specially to that certain serpent. These are certainly figurative expressions, describing in images taken from the life of the common serpent of the field, a state of degradation, and of perpetual mortification of

* "'A certain serpent' הנחש. This is often the force of the prefixed ה, as Isaiah vii. 14, העלמה *a certain* virgin shall conceive, &c.' Many more instances may be found in Noldius." But surely we may add to this criticism of the Bp. that the verbal address, and the reasoning powers of the Tempter, are plain intimations that another and an intellectual being was concealed under the serpent form.

appetite, to which the Deceiver stands condemned. Perhaps the condition of a spirit, whether in happiness or in misery, cannot be described to man otherwise than in figures; and such description is, in that case, as plain and literal as the nature of the subject will admit: and the use of such necessary figures in the narrative of a transaction, in which a created spirit bore so principal a part, can never be supposed to turn the whole substance of the narrative into allegory and fiction."

This summary of the history of the Fall, furnished by the able pen of Bp. Horsley, concurs, so far as it goes, with the view which I mean to submit to your consideration. The principle on which I propose to interpret the narrative is this, —that all the facts which are stated, literally took place; but that all those facts were of a symbolic character, and that there is a mystery comprehended in each of them. The trees of Life and of Knowledge were real trees, planted by God for the instruction of man; to which end they must be considered as emblems of some important truths with which it was necessary that man should be acquainted. The serpent which was the organ of the temptation, was a reptile of the earth; but that reptile was the instrument of an invisible agent who assumed the serpent form, in order to gain access to Eve. The personage who appeared to pass sentence on the criminals,

appeared in human shape, but was, in reality, the Second Person in the Triune Godhead. The fig leaf and animal clothing, with which our first parents were successively invested was, what the letter of the history states it to have been; but each had an instructive import. The appropriate punishments to which the man, the woman, and the serpent were doomed, are adapted, in the letter, to their bodily nature and relative connexions; but imply spiritual privation and infliction. The heel of the promised seed, and the serpent's head, require a figurative interpretation. And, finally, the exhibition with which the narrative closes was a symbolic exposition of the plan laid for man's salvation, in preparation for what God foresaw would be the result of his probation.

The assignment of a symbolic interpretation to the important narrative in the third chapter of Genesis, is justified by the exposition which the language of prophecy in general requires, and by the double meaning often ascribed, by the New Testament writers, to historic parts of the Old Testament. The history of Sarah and Hagar, and that of the Israelites, from the Exodus to their establishment in Canaan,* may serve as

* See Faber's Hor. Mosaic. Vol. ii. Sect. ii. Chap. 3.

"The Jews," those who wrote before the era of Christianity, "besides the literal sense of the ancient Scriptures, did acknowledge a mystical or spiritual sense, which St. Paul lays down for a maxim, 1 Cor. x. 1, 2, 3, &c. Where he applies

specimens, to which it would be easy to add a multitude of other instances of the same kind.

I have one other remark to add before I proceed to the particulars of the narrative. The whole of the Divine procedure, as recorded in this chapter, is a discovery of grace in relation to fallen man. Even the sentence passed on him and the woman as transgressors, is connected with the plan of mercy before contrived, of which the Gospel of Christ is the evolution. In that Gospel we are to look for the key to this mysterious narrative, and therein we shall discover a series of wards answering to the manifold wisdom of God which it displays. We need to look no further for evidence of Divine inspiration in the books of Scripture, from the Genesis of Moses to the Revelation of St. John, than to the correspondence between this chapter and matters of fact, between the malady and the remedy therein enigmatically exhibited.

From this general view of the narrative of the fall I descend to the particulars of which it consists, and shall first notice *the Tempter*, and the mode which he adopted in his temptation.

The record opens by announcing the author of the fall. The Tempter is called " THE

to things of the New Testament all these following types; namely, the coming of Israel out of Egypt, their passage through the Red Sea, the history of the Manna, and of the Rock that followed them by its water. *Allix's Judgment, p.* 45.

Serpent." The visible agent was a reptile, with whose form and instincts our first parents were well acquainted; for Adam had before assigned the name * by which it was to be distinguished among his posterity. But the Serpent was only the organ of seduction, chosen and employed by a superior intelligence, who was the real Tempter: who that real Tempter was, is made evident by subsequent parts of Scripture which were in the hands of those for whose instruction Moses wrote his history;† and it is made still more evident by the further records of Revelation which are in our hands.‡ Indeed, if the circumstances of the case be fully considered, it can

* נחש from *the sharpness of its sight.* "These animals are so remarkable for *sharply eying* of objects, that *a serpent's eye* became a proverb among the Greeks and Romans, who applied it to those who *view* things *sharply* or *acutely;* and etymological writers derive the Greek Δρακων, *a dragon* (a kind of *serpent)* from δερκειν to *view, behold,* and Οφις, a *serpent,* from οπτομαι, to *see. (Serpentis oculus.* Οφιος ομμα· *De his dici consuevit qui* acribus et intentis intuerentur oculis; ab animante sumptâ metaphorâ. *Erasmi Adag.)*——There is something very remarkable and truly horrid in what *Clemens Alexandrinus* mentions in his *Protrept. (p.* 9.) that 'in the orgies of Bacchus Mænoles (or the mad) his worshippers were *crowned with serpents,* and yelled out *Eve, Eve,* even her by whom the transgression came.'" *Parkhurst.* See also Faber's Horæ Mosaicæ, Vol. i. *p.* 95. Bp. Stillingfleet's Orig. Sacr. b. iii. c. 3.

† Numb. xxi. 6, 8. Comp. John iii. 14. 15. Wisdom xvi. 5, 6, 7.

‡ 2 Cor. xi. 3. Rev. xii. 9. xx. 2.

hardly be supposed that Eve could be ignorant of an intelligence, superior to that of a serpent, as being implicated in this transaction.

There are only two instances on record in which the Devil has assumed a visible form, and engaged in articulate conversation, in his temptations of man: and these instances correspond with each other. The parallel instance to that now under our notice, is our Lord's Temptation in the wilderness, in which it seems probable that Satan assumed a human form. The reason of this assumption in these instances is plain. In neither case could the enemy find access to the heart but through the medium of the senses. The first Adam might, before his fall, have used the same language which was afterwards used by the second: "The prince of this world cometh, and hath nothing in me," nothing in the inward man of the heart, on which temptation could fasten. The eye and the ear, the smell and the taste, were the only avenues to evil; while to the hearts of all the fallen descendants of Adam, the Tempter has immediate and unobstructed access, and, in their unregenerate state, "worketh in them"* after the counsel of his own will.

* Eph. ii. 1. "He worketh IN all the children of disobedience: Τϑ Πνευματος τϑ νυν ενεργεντος εν τοις υιοις της απειθειας· Quere, Does the word απειθεια, in this passage, to which the demonstrative article is prefixed, refer to "*the* disobedience" of the first Adam?

The subtilty of *this* serpent whereby he was distinguished not only from other "beasts of the field" but also from those of his own genus and species, was demonstrated by the manner in which he addressed the unsuspecting victim of his artifice. He opened the conversation by a question which insinuated, without affirming, what was derogatory to the character of HIM to whom Eve owed her existence and comforts. He well knew that if he could fasten a doubt on her mind respecting the equity or benevolence of the Divine procedure, her fall was insured. For this purpose, with serpentine tortuosity, he avoided a charge which would at once have shocked the mind and have defeated his object, while he suggested the thought as one that was incredible to himself. 'Is it, can it be true, that God should have prohibited the use of any of the trees of the Garden which he has planted for you? Such a prohibition I must say would be unkind and ungenerous; but I cannot believe that it has been imposed.'

The answer of Eve seems to indicate that her mind was already shaken by the Tempter's artful insinuation. "She ought not to have listened for a moment to such suggestions, nor to have entered into a parley with one whose words directly tended to excite hard thoughts of God and his express command. She mentioned the grant of the bountiful Creator, but not in the expressive

language in which it had been made; 'of every tree of the Garden thou mayest *freely* eat;' and she added to the restriction, 'neither shall ye touch it.' This is, indeed, an excellent precaution; we should not come within the attractive force of forbidden objects: yet it seems as here used, to be an intimation of severity in the prohibition. The Lord had said, 'In the day that thou eatest thereof, thou shalt surely die:' but the *undoubted certainty* of the event is here omitted. Indeed, it is evident that the poison began to work: Eve made too little of the liberal grant of the Creator, stated the proposition in strong terms of severity, and rather faultered as to the certain and immediate execution of the threatening."*

What the Tempter meant by a knowledge of Good and Evil, such as the ALEIM† possess, is

* Scott's Comment.

† How much better it would have been to have retained the Hebrew name of God, with an explanation where it first occurs, throughout the English version of the Scriptures, may be inferred from this 5th verse: where the translators have been obliged to change their rendering of the word ALEIM from the singular to the plural, in the two instances in which the name occurs in this one verse. The English reader therefore cannot know that the original word for "*God*" and "*Gods*" is one and the same. The proper plurality of the word is determined by ver. 22, where JEHOVAH ALEIM, referring to the assertion of the serpent in ver. 5, says, "Behold the man is become as ONE of US," a mode of speaking which necessarily denotes that a plurality of persons is comprehended in the word ALEIM, a resemblance of whom Satan held out to Eve as the necessary consequence of eating the forbidden fruit.

not easy to be determined. In an attempt to explain his meaning, the reason for which the forbidden Tree was called "The Tree of the Knowledge of Good and Evil,' to which Satan alludes in his deceptive assurance, should be kept in view; as also the declaration of Jehovah, in verse 22, that man had by his transgression attained that resemblance of God, consisting in a knowledge of good and evil, which Satan had promised, though in a far different sense from that in which Eve had understood him. If the Tree of Knowledge was, as Vitringa supposes, so called because it was intended to be the means of proving to man what he was as a creature, dependent, weak, fallible and liable to seduction; the meaning of the remark made by Jehovah may be, that Adam had attained, by means of his fall, that self-knowledge which He, Jehovah, before possessed concerning him. He had learned these lessons by painful experience which he might have derived from the very name and design of the Tree of Knowledge. He had obtained wisdom; but he had obtained it by a most distressing process. But I think that the Divine Speaker rather refers to what Eve foolishly expected, than to what she had attained by her transgression.*

Now the serpent's promise of increased knowledge and independence, which he founded on the

* See Letter XIV.

name and character of the prohibited Tree, appears, as Mr. Scott in his Commentary has observed, to be equivocal in its meaning. "The assertions of the Tempter resembled the ancient Heathen oracles, of which, in one way or another, 'the Father of lies' was the author. For these were generally couched in such ambiguous language, as might afterwards be accommodated to the event: though often in direct opposition to the disappointed expectations of the deluded votary."

The boldness assumed by the Tempter in his answer to Eve's exposition of the case, plainly intimates that his subtle poison had begun to operate on her mind; for he now ventures to deny the truth of the Divine threatening, thereby justifying the character which our Lord has given of him, as "a liar from the beginning." He proceeded to assure her that the sanction of the prohibition was nothing more than an idle menace which would never be executed; designed, from the basest motive, to keep her and her partner from the enjoyment of great advantages which would result from partaking of the forbidden fruit. Satan well knew that if this assertion were not rejected with abhorrence, his business was completed.

The temptation, thus artfully managed, succeeded. Instead of flying with horror from the scene of temptation, our first mother suffered her

attention to be drawn to the forbidden fruit. She saw, she coveted, she took, she ate. A similar process, in the progress of temptation is described by Achan, Joshua vii. 21. "When I *saw* among the spoils a goodly Babylonish garment and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, *then I coveted them*, and *took them*." Thus "when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death." James i. 15.

The object was adapted to every separate branch of the compound nature of man, to "body, soul, and spirit." Its beauty recommended it to the eye, its relish to animal appetite, and the effect ascribed to it by the Tempter, to spiritual pride. It was "pleasant to the sight, good for food, and a tree to be desired to make one wise."

It seems probable that Adam was absent at the commencement of the temptation, and that the Tempter took advantage of his absence to try his artifices on the weaker vessel. Having succeeded with her, by drawing her into rebellion against God, he employed her as the tempter of Adam, who seems to have fallen against his better judgment, by the solicitations of his wife. This is implied in his answer to the Divine interrogatory in ver. 12. Whether the Tempter was visibly present and directly concerned in the fall of Adam, cannot be ascertained from the record,

which describes only the principal features of the awful catastrophe.

In my last letter a hint was given of a correspondence between the temptation by which the first Adam fell, and that in which the second Adam, the Lord from heaven, triumphed over all the powers of darkness. As that correspondence will illustrate the History of the Fall, I shall venture to pursue it by some further remarks.

The object of our Lord's appearance in the world was the destruction of "the works of the Devil." (1 John iii. 8.) "For this purpose the Son of God was manifested that he might destroy," (*undo**) what the devil had done. To this end it was necessary that, as the Second Covenant Head or Representative of mankind, he should conquer in the same field in which the former had fallen. (Comp. Heb. ii. 17. iv. 15.) "He was in all points tempted like as we are;" or rather "in all respects according to the resemblance or pattern."† It was necessary that he should be a partaker of human nature, with all its sinless infirmities and affections,—and that he should be exposed to all those sufferings which the sin of the first Adam had brought on himself and his posterity. It is, I conceive, a mistake, to confine the atoning virtue of our Saviour's mediation to

* λυσῃ.

† Κατα παντα καθ ομοιοτητα—what pattern can be intended but that of the probation of the first Adam?

the last scene of his mediatorial life. His "obedience unto death" comprehends much more. Nothing occurred between his manger and his cross, that was not essential to our salvation: and as it was necessary that he should die, because the first Adam had by sin incurred the penalty of death; so it was also necessary that he should be tempted of the Devil, and by resisting the temptation foil the tempter, because the first Adam had been successfully tempted to the commission of sin, and the forfeiture of Paradise.* Paradise could be regained by no other process than that by which it had been forfeited. The Evangelists have therefore given us a full account of a combat between "the Son of God and the prince of devils, the Saviour and the destroyer;" in which may be traced so many correspondences with the first temptation in Paradise, as to leave no doubt that the one is the counterpart of the other. The combatant, on the one side, was, in both instances, the head and representative of human nature; and, on the other, the prince of darkness, manifesting all those properties which belong to the creature whose body he assumed as the organ of the temptation in Paradise, such as "subtlety, venom, insinuation, and duplicity of tongue." In both cases the temptation was

* "By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation.—Good Lord, deliver us."

addressed to the outward senses: because, although "the God of this world worketh *in* all the children of disobedience," having through the corruption of our nature, free access to our hearts; in a state of innocence, such as was that of both Adams when the enemy assailed them, the senses were the only inlets of assault. The threefold bait, in both instances, was the same; it was, in both, a temptation addressed to "the lust of the flesh, the lust of the eye, and the pride of life." The *first* allurement to pluck the forbidden fruit of Paradise was, that it was "good for food:" the first attempt to draw our Lord into sin, was built on the innocent craving of his body for food at the close of his long fast. The *second* tempting quality of the Tree of Knowledge was the pleasantness of the fruit to the sight: such also was the second lure presented to the imagination of our Lord, "All these things will I give thee," *viz.* "the kingdoms of the world and the glory of them." The sin of covetousness, though seated in the fallen heart, enters by the eyes. The *third* quality ascribed to the forbidden fruit is, that it was "much to be desired to make one wise." This quality was calculated to produce in our first parents an impatient desire of distinction called by the Apostle "the pride of life;" and it was the means of kindling in the human bosom that restless ambition of carnal and intellectual superiority with which all the children of Adam

are infected. The third proposition made to our last triumphant Head was, that he should cast himself down from a battlement of the Temple in the sight of the assembled people, and thereby attract their admiration and reverence. In my last letter the correspondence between the first and second Adams, with the summary of the propensities which prevail in human nature since the fall, as stated by St. John, (1 Epist. ii. 16.) was fully pointed out in the words of the excellent *Vitringa.*

These undoubted correspondences between the trial of the first *Adam* and that of the second, may prepare the way for *a conjecture* concerning the period of Adam's continuance in Paradise. "The words of St. Luke," says the late Reverend William Jones, "seem to imply, that the period of *forty* days of our Lord's temptation refers to some other transaction of the Scriptures, as a counterpart and accomplishment. He says, '*When the days were fulfilled;*' the word being the same as in that passage of St. Mark, 'What shall be the sign when all these things shall be *fulfilled?*' Perhaps then there is also an exact correspondence in the length of time employed in the two cases. The forfeiture and the recovery, so far as concerns the combat between the respective Representatives of mankind and the Tempter, *may* have been severally accomplished in the same number of days. Such an *hypothesis*

sheds light on a variety of circumstances mentioned in Scripture, in connexion with the number FORTY. If the remarkable reference to this number may be traced up to the grand and awful trial in Paradise, that reference will be accounted for. The execution of the curse in the general deluge, a curse which originated in the sin committed in Paradise (comp. Gen. vii. 17.) occupied *forty* days, connecting, as it should seem, the sin and the punishment in the view of every reader of the history. The land of promise was to the Israelites a second Paradise, and their probation in the wilderness is a counterpart of that to which our first parents were subjected. That probation presented, on the one hand, its Manna, answering to the Tree of Life in Eden; and, on the other, its temptations to an indulgence of 'the lusts of the flesh, of the eyes, and the pride of life,' in the circumstances of the quails, the golden calf, the rebellion of Corah, &c. in which will be found a resemblance of the Tree that was 'good for food, pleasant to the eyes, and much to be desired to make one wise.' Now the representatives of the Israelites, the spies whom they sent to search out the land, had a foretaste of that Paradise for *forty* days: (Num. xiv. 34.) and the people who murmured at the account given of the promised inheritance, were condemned to wander *forty* years in the wilderness, *a year for a day*. This surely is, to say the least, a remarkable coincidence.

" But this is not all. The prophet Jonah was directed to announce to the Ninevites the destruction of their city within *forty days*, unless they repented; this period being granted for preventing the threatened calamity. The Israelitish Lawgiver Moses, when he received from the hands of God the tables of that law, which, in substance, had been originally inscribed on the human heart, but which the sin of Adam had erased thence, and which was now inscribed on tables of stone, spent *forty days and forty nights* on the mount in humiliation and prayer, neither eating bread, nor drinking water. This law, thus republished by Moses, was afterwards vicariously fulfilled in the obedience of Christ, of whose obedience a fast of *forty days* was a signal branch; a fast not occasioned by any sin of his own, but by the sinful indulgence of the flesh by our first parents. The fast of Moses was repeated for other *forty days*, when he went the second time up to the mount to receive another copy of the law in lieu of the tables which he had broken. Elijah also, the great Jewish Reformer, fasted *forty* days in the same wilderness where his predecessor Moses had fasted, and in which the Israelites had wandered forty years. Connecting all these circumstances together may we not say, with the author from whom I have borrowed the above, that, as our Lord 'died and rose again according to the Scriptures,' so he also fasted according to the

same Scriptures, taken in that analogical view which is sanctioned by themselves on many other points of faith and practice?"

Great pains have been taken to demonstrate that the threatening denounced against eating the prohibited fruit, comprehended nothing more than natural death, the separation of soul and body. Bishop *Gleig*, in his edition of "Stackhouse's history of the Bible," has patronized this opinion: an opinion which I consider to be inconsistent with Scripture, and also with the ninth article* and the Baptismal service of the Church of England, as well as with the quotation from the Homily on the Nativity† which I have produced at the beginning of this letter. If we are "born in sin, and children of wrath," in consequence of being "engendered of the offspring of Adam;" and if "birth-sin, in every person born into this world, deserveth God's wrath and damnation;" and if, in morals as well as in nature, the stream can rise no higher than the fountain head: then surely, that which deserveth "God's wrath and damnation" in the children of Adam, must have de-

* The Reviewer of Bp. Gleig's edition of Stackhouse (British Review, Vol. x. *p.* 155.) has, in two or three places, doubtless by an unintentional mistake, substituted *or* for *and* in quoting the article. "Original sin is *the fault* AND *corruption*" of human nature. It is both: and if it be the *fault*, guilt is certainly implied.

† "Everlasting damnation both of body and soul" must surely mean more than temporal death, or even annihilation.

served it in the parent from whom it is inherited; and much more than the mere dissolution of soul and body, or even than the loss of conscious existence, must have been comprised in the awful threatening, "Thou shalt surely die." But let us consider the point in a closer view of it. The act of transgression was an act of suicide, which was at once effectual. The life of the soul consists in communion with God, or in a participation of his Spirit. That communion was suspended the moment the forbidden fruit touched the lips of the trangressors: rather, the moment of hesitation was that of spiritual death. It is a striking though a quaint view of this subject which is given by the well known author of *The Holy War*, when, in describing a parley between the inhabitants of *Mansoul* and the besieging army of *Diabolus*, he represents the death of *Mr. Innocence*, one of the former, as occasioned by the fetid breath of *Old Ill-Pause*, one of the latter. Now what is eternal death but a perpetuation of the state to which man reduced himself by sin, from which he had no power of self-recovery, and in which all must continue for ever without the "grace of Christ and the inspiration of his Spirit?" It cannot be said that Adam died a natural death on the *day* that he ate of the forbidden fruit, for he lived 930 years after it; but on that very day, and in that very hour and moment, he died *spiritually*, the vital connexion

between God and his soul then ceasing, which vital connexion is the cause and means and reality of spiritual life, as that which subsists between the material air and the body is the cause and means and reality of natural life. I need not add that the word *death* is commonly used in the New Testament to denote the extinction of spiritual life; indeed, it is so used in the Old Testament also. I must own that the above mentioned limitation to the punishment by which it pleased God to sanction the prohibition of eating the forbidden fruit, bordering as it does, in the view which it takes of the evil of sin, on the Palagian heresy, has greatly surprised me. I believe that, as both the component parts of man, his soul and body, were implicated in the guilt of the transgression, both were likewise implicated in the punishment that followed it. The prevalence of the carnal mind is a full proof of spiritual death, as is the prevalence of putrefaction in the body a full proof of natural death. "To be carnally minded *is* death." When the life of the body is extinct, another kind of life, foreign and incompatible with its proper life, soon succeeds,—the life of the worm bred in its bosom, and derived from its own putrefaction. The extinction of spiritual life in the soul of man, necessarily produced "the worm that never dies," because its nutriment can never fail, the gnawing of a guilty conscience, the torment of a fallen spirit,—begun

in its embodied state on earth, and immortalized in "the fire" of God's displeasure "which is never quenched. My friend will earnestly join me in saying," From this life, Good Lord, deliver us,—From that death, Good Lord, restore us!

This fundamental error, for as such I must consider it, originates in that to which every other theological error may be traced,—an inadequate view of the evil of sin. It may be said that the act of plucking fruit from a prohibited tree is a small offence: but what malignity is there in any sin, that was not comprehended in this act of our first parents? The law of Paradise has been considered as an arbitrary precept, unfounded, like the moral law, in reason and nature. It was, indeed, arbitrary in its letter; but in its spirit, it involved both the branches of the moral code. It was the criterion of man's love to God, and of his love to the future descendants of his own body. In every age God has issued such positive commands. They made a part of the Mosaic institute, and are incorporated with the Christian dispensation; but they have always been tests of obedience, requisitions of supreme regard to God our Creator and Redeemer. A failure in that regard is the essence of sin, which St. John has defined as being a want of conformity to the law,* the law of love. How great a

* Ανομια· 1 John iii. 4.

failure the sin of Paradise was, may be inferred from the circumstances of the case, the consequences which followed it, and the atonement necessary to make way for forgiveness. It was an act of idolatry, blasphemy, perjury, and apostacy,* as God was its object: it involved cruelty and murder, as it related to Adam's posterity, the murder of millions both in soul and body. "By one man sin entered into the world and death by sin, and so death passed upon all men; for that all have sinned. Through the offence of one many are dead. By the offence of one judgment came upon all men to condemnation." And it is plain that the death, which the one man's sin introduced, is eternal death, because it is opposed by the apostle to eternal life, introduced under the reign of grace through righteousness, by Jesus Christ our Lord.†

The law of Paradise and that of Sinai were substantially the same, though circumstantially different, both as to the precept and penalty. The substance of the precepts in both instances was, "Thou shalt love the Lord thy God with all thy heart; and thy neighbour as thyself." The penalty of both was the loss of Divine favour,

* This seems the direct meaning of the word παραπτωμα, used by the apostle in describing the cause of death and condemnation in Rom v. 15, &c.

† Rom. v. 21.

and exposure to "wrath to come." In the interval before the law of Moses,* sin was in the world; and this affords proof of existing law during that period; for sin is not imputed where there is no law. But as "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," it is evident that, during the patriarchal period, the original law in its substance continued in force and exacted its penalty. And that penalty, in the original enactment, and at the renewal of the law from Sinai, is the same. "In the day thou eatest thereof thou shalt surely die," was the sanction of the original law: "Cursed is every one that continueth not in all things that are written in the book of the law, to do them," is the sanction of the law as republished by Moses. During the Patriarchal and Levitical periods, the state of mankind was, essentially, the same. "All who were under law were under the curse: it could not be otherwise; for "the law," since the fall "worketh death." It must necessarily do so. But there were those under both dispensations, who, through the promised seed of the woman, the seed of Abraham who was to restore the blessing, passed from death unto life, and became heirs of the righteousness which is by faith.

* Αχρι νομου, Rom. v. 13.

The case is the same still, and will remain so till the economy of this world is closed. Salvation must be by grace through faith in the promised seed who hath appeared now in the end of the world to put away sin by the sacrifice of himself. All those who have not obtained, through grace, an interest in the second Adam, the Lord from heaven, are in the state of sin and condemnation, into which the sin of the first Adam plunged all his posterity. The one sin of the first Adam constituted all his posterity sinners, both by its imputation and communication, because all were under his covenant. The one righteousness of the second Adam intitles all who are brought under *his* covenant to justification of life, and by the communication of a new nature qualifies them for enjoying it. The fifth chapter of St. Paul's epistle to the Romans places this whole matter in a clear point of view, and should always be read in connexion with the narrative of the fall which is under our consideration.

We shall have future opportunities of discussing the fatal consequences which followed the sin of Adam, and the nature of the atonement necessary to open a door for mercy, which will unite to show, in the strongest light, the enormity of the first offence to all but those who imitate that offence, by charging God with unkindness, injus-

tice, and cruelty, But "justice and judgment are the habitation of his throne: mercy and truth shall go before his face."

I am, my dear friend,

Your's

LETTER XII.

THE DISTRESS AND CONVICTION OF ADAM AND HIS WIFE.

MY DEAR FRIEND,

THE important narrative to which in my last letter I called your attention, after describing the Tempter, the temptation, and its success, proceeds to state the immediate consequences of the apostacy of our first parents. The assertion of the Tempter was verified; "The eyes of them both were opened." But oh! how different was the discovery they made from that which Eve had been led to expect.* "They saw," or became conscious, "that they were naked."

Now in the nature of this discovery, a two-fold interpretation is required, as in the other parts of the narrative. The eyes which were opened were the eyes of the mind, and the nakedness which was disclosed to them was a spiritual nakedness. Adam and his wife became, indeed, conscious of shame, in the presence of each other, in consequence of their bodily nakedness,—a consciousness which before their fall

* Bp. Patrick.

had no existence. Ch. ii. 25. But bodily nakedness could be no cause for that fear in the presence of God, which Adam afterwards confessed to be the reason of his hiding himself among the trees of the Garden.

Our first parents, then, became conscious that they had lost their primitive innocence, and had forfeited the Divine favour and protection. In this metaphorical sense the term *nakedness* is often employed both in the Old and New Testament. Thus the nakedness ascribed to Israel, after their sin in the affair of the Golden Calf, is properly interpreted by Bp. Patrick, of the loss of Divine protection which they had thereby sustained, and of an exposure through their moral turpitude to the scorn of all their enemies. In a like sense is the nakedness spoken of by Ezekiel, in his beautiful parable of an outcast infant, to be expounded.* And such, without all doubt, is the nakedness, of which the Divine Author of the Epistle to the Church at Laodicea speaks, when he is stigmatizing their ignorance and folly in the concerns of salvation; and a similar interpretation is necessary in the solemn admonition, subjoined to the account of the pouring out of the sixth vial. "Behold I come as a thief: Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."† The spiritual clothing which

* Chap. xvi. Rev. iii. 17, 18. † Ch. xvi. 15.

was lost by the first Adam, and which is restored by the second, is to be anxiously preserved; for without it we must walk naked and our shame be exposed to view.

As the notion of *nakedness* is often employed in a metaphorical sense, to denote a destitution of righteousness and holiness, and a consequent exposure to Divine wrath; so is the notion of *shame* often used to denote sin which is both the cause and effect of that spiritual nakedness. Sin is the deformity and filth of the soul, and when the eyes of the mind are opened, and this deformity and filth are discovered, the soul becomes ashamed of itself. In this view, then, the eyes of our first parents were opened; and they began, immediately after their fall, to understand the necessary effect of their disobedience in eating of the forbidden fruit—they became conscious of having lost that which is the beauty, the ornament, the security of the soul.

This leads us to another inquiry concerning the intention of that clothing which our guilty ancestors adopted for covering their nakedness. "They sewed fig leaves together, and made themselves aprons" or girdles. May we not suppose that this expedient had a reference to their spiritual as well as to their natural nakedness; and that while the fig-leaf-garment was intended for corporeal concealment, it was also intended as an outward indication of mental

affliction. One side of the fig-leaf is rough, and must have been irritating to the skin; in consequence of which it formed a kind of natural sackcloth, and its use was a suitable token of contrition.*

Similar to this has been the remedy, to which the awakened mind has had recourse in all the posterity of Adam; and indeed, self-mortification is the only refuge to which conviction of sin can lead, till a discovery of Divine mercy is made to

* This is by no means a novel opinion. The root from which the name of the *Fig-tree* is derived, signifies *grief* or *affliction*. "The Fig-tree," says Parkhurst, "that is, the *Grief Tree*, (תאנה from אנה with a formative ת) from the roughness or prickliness of the upper side of its leaf; a kind of natural sackcloth, with which our first parents girded themselves to express their *contrition*; whence sackcloth about the loins, penitential girdles, &c. descended to their posterity. Irenæus (Lib. iii. cap. 37.) has long ago remarked, that 'Adam testified his *repentance* by the act of girding himself with *fig-leaves*, when there were so many other kinds of leaves, which might have been less disagreeable to his body;' that 'he made himself a clothing suited to his disobedience;' and that, 'repressing the lascivious motions of the flesh, he put a girdle of continence on himself and his wife, acknowledging that he was now worthy of such a clothing, as afforded no delight but *fretted* and galled the body.'"

"All human contrivances to hide that spiritual nakedness, which is occasioned by sin, whether consisting of the specious garb of moral philosophy, or of a vague unqualified reliance on the mercy of God, exclusive of the merits of Christ; all these contrivances are as irritating to the soul, and as ineffectual to its comfort, as the girdles made of the prickly leaves of the fig were to the persons of our original ancestors." *Faber's Hor. Mosaic. vol.* ii. *p.* 63.

the soul. If we examine the religious ceremonies of heathen nations, we shall find that they bear a resemblance of the plan adopted by their progenitors in Paradise. They are systems of self-torment; intended expiations of sin, of which a consciousness exists with more or less distinctness; they are ramifications of the self-justifying principle which prevails in every natural heart, and which nothing can eradicate but "the grace of Christ and the inspiration of his Spirit." They discover a defective view of the evil of sin as being capable of atonement by personal mortification; and, consequently, they imply an unworthy estimate of the Divine character, as requiring and acquiescing in such mortification. What is the religious system of the Mahomedan, the Hindoo, the African; and may I not add, of a corrupted Christianity, in its varied shades of error, but that of the natural heart, as exemplified in the conduct of our first parents? Their legal convictions, however, prepared them for clearer and brighter views of the character of God, of their own state, and of the way of reconciliation. When further light had been diffused on their minds, they gladly exchanged their fig-leaf clothing for one Divinely provided for their use.

Such convictions of guilt and sinfulness, though they are of no avail in making atonement for sin; and though, were they to end in self-righteous efforts, however sincere and earnest, they must

leave the soul in ultimate despair, yet are they not to be despised. They are often preparatory to a revelation of mercy, as they were in the case of our first parents. They are not however necessarily productive of that "Godly sorrow which worketh repentance unto salvation, not to be repented of." In the cases of Cain, and Ahab, and others, remorse does not appear to have ended in true repentance; but to have worn off, without effecting any vital change: and in the cases of Ahithophel and Judas, it ended in despair and suicide. Satan would have been well pleased that our first parents should have exchanged the fruit of the Tree of Knowledge for the leaf of the fig-tree, could he have kept them from the Tree of Life. The revelation of a Saviour from the guilt and power of sin is indispensable to the production of true humiliation, self-despair, peace of conscience, and love to God. The fig-leaf may fret the body, but cannot furnish the heart with any means of self-renunciation, nor with any solid hope of salvation.* It was to his

* Comp. Col. ii. 23. This very difficult passage may, perhaps be rendered plain by placing a comma after τιμῃ· The bodily observances and privations which had been referred to, availed indeed "to the satisfaction of the flesh," or the carnal mind in man; but not, εν τιμη τινι, in any respect that could be *honourable* or *profitable* to those who practised them. Της σαρκος is, I apprehend, of the same import with τω νοος της σαρκος in ver. 18. q. e. Voluntary services over and beyond what was commanded by God, an external show of humiliation, such as

" Redeemer," " the living God," that Job addressed himself when he said, " I have heard of thee by the hearing of the ear but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes."

The narrative of Moses, after describing the feelings and conduct of the guilty pair, introduces to our attention an appearance of Jehovah, who is stated to have visited them after their apostacy. The character and ulterior object of the Divine Visitant will require a few remarks in the inquiry we have instituted.

It seems probable from the description of the inspired historian, that a *personal* manifestation of Jehovah was vouchsafed to our first parents on this occasion. " They heard the voice of the Lord God *walking** in the garden in the cool of

was made in the worship of angels, and a neglect of bodily gratification, might have an appearance of wisdom; but that appearance was delusive, since no real benefit, no *respect* or *reward* (τιμη) could be derived from them in the sight of God.

‡ The verb, in Kal, a participle of which is here rendered *walking*, imports, I am aware, when it precedes " another verb or participle, the continuance or increase of the action expressed by such verb or participle." But this is not its situation here. It stands alone, and is in the hithpael conjugation. The word קול translated voice in ver. 8 and 10, does not necessarily import an articulate voice; but is used for any kind of sound; for that of thunder, Exod. xix. 16, 17.—that of a shaken leaf, Lev. xxvi. 36.—the roaring of a lion, Job iv. 10.—the blast of a trumpet, Job xxxix. 24.—the dashing of waves, Ps. xciii. 3.—and the sound of rain, 1 Kings, xviii. 41. In the passage we are considering it seems to mean the sound of footsteps. It may be

the day." The notion of walking, when introduced without a metaphor is a personal attribute. And if a personal appearance of Jehovah was made, it must have been THE ALUE,* the second Person in his official character who appeared to them. For "No man hath seen God," the essence of Deity, "at any time—The only begotten Son who is in the bosom of the Father, He hath revealed Him." He has been at all times the personator, the visible manifestation of the invisible Deity. Bishop Bull, in his Defence of the Nicene Creed,† has abundantly proved, by testimonies of the Ante-Nicene and Post-Nicene Fathers, whose opinions on the subject he traces to tradition from the Apostles,—by the earlier testimonies of Philo Judæus, and the Targums of Onkelos and Jonathan, that it was THE WORD, or SON OF GOD, who spake to our first parents in Paradise, and afterwards held intercourse with the Patriarchs and Moses. To this subject we shall have occasion to advert again in speaking of the Divine revelations which were vouchsafed to the Patriarchs.‡

remarked that THE VOICE OF JEHOVAH, the footsteps of the person so called, was heard before he uttered the inquiry, "Adam, where art thou;" and that what Adam previously heard was the cause of his flight.

* See Letter XXI. † Cap. i. Sect. 1.

‡ "Gen. iii. 8, pro *audiverunt vocem Domini Dei,* Targum Onkelos et Targum Ionathani ascriptum habent, *audiverunt* vocem VERBI Domini Dei. Ibidem, ver. 9. pro *et Deus vocavit*

This hypothesis concerning the person who appeared, and the human character of that appearance, corresponds with the evident design of the visit itself. The design was one of mercy and peace to fallen man, and of vengeance on the Tempter. It corresponds, as all manifestations of Immanuel have done, with the ultimate object of God's manifestation in the flesh. Traces of this object we shall find in every future line of the narrative, as we pursue our inquiry. Moses writes in the character of an Evangelist, and his facts epitomize the Gospel History with the inferences which are drawn from it in the Apostolic Epistles.

It was "in the cool of the day," on the wings of the morning or evening breeze,* that the sound of the approaching Visitant reached the ears of Adam and his wife. Why should the historian have mentioned this seemingly trivial circumstance, unless it had an analogical reference

Adamum: Targum Hierosolymitanum; et VERBUM *Domini vocavit Adamum.*—Ipse (Dei Filius) enim et ad humana semper colloquia descendit, *ab Adam* usque ad patriarchas et prophetas, &c. *Tertullian.*" See Bp. Bull as above.

* Marg. Reading: "The *wind* of the day." In tropical climates, the morning and evening breeze is one great source of daily refreshment. The break of day is called its *breathing* in the Hebrew of Cant. ii. 17. iv. 6. To this circumstance St. Peter's word Αναψυξις, Acts iii. 19, seems to be an allusion. The times of refreshment are, literally, the returns of the morning and evening breeze. See *Harmer's Outlines. p.* 282.

to a corresponding property in the intention of the visit which it announced? That visit was designed to be, in its issue, a season of refreshment to the oppressed and exhausted minds of the criminals to whom it was made; and every thing connected with it clearly intimated its object. In this inimitable miniature of Divine compassion every feature tells, — every touch of the inspired artist's pencil is relevant to the grand effect he intended to produce.

The consequence of the notice received that the Divine Visitant with whom before they had enjoyed frequent intercourse, was approaching them, was a consciousness of shame and fear in the bosoms of the transgressors. How changed their emotions from those which Adam had felt, when his Lord and Benefactor put him into the Garden of Eden, and proposed to him the gracious terms of his covenant with him,—or, when He introduced to him the newly formed woman as his help-meet; or, when He brought the animals before him to receive their names from his lips! *Then* all was confidence, gratitude, and delight. *Now* "Adam and his wife hid themselves from the presence of the Lord God amongst the trees," or *in the Tree* "of the Garden." I have before assigned a probable reason for their conduct,* which exculpates them from the egregious folly,

* *P.* 160.

by some expositors imputed to them, of thinking to hide themselves from the eye of Omniscience. Fallen as they were, this seems too gross a conception to have entered into their minds. They appear to have sought refuge from guilt and punishment amidst the thick foliage of THE TREE OF LIFE; vainly conceiving that, as they had ruined themselves by eating the fruit which grew on the symbolic Tree of Knowledge, the other symbol of the covenant, the Tree of Life, was their only means of counteracting what they had done. Whether this were or were not the true intent of their flight, it is certain that a similar conduct is pursued by the guilty and partially awakened mind in all their descendants. Ignorant of the plan laid by Divine compassion for human salvation,—reluctant to make an unqualified submission to sovereign mercy,—a stranger to the extent of spiritual requisition and the unalterable sanction which belong to the violated law,—the sinner, in his first state of alarm, has recourse to his own supposed resources for pardon and salvation. The Jew, of old, perverted the Divinely appointed rite of sacrifice, the type of promised atonement, to a meritorious mean of obtaining acceptance;—the Papist now makes the *opus operatum* of the Christian sacraments the foundation of *his* hope towards God;—and some professed Protestants turn "the Gospel of the Grace of God" into a remedial law, which,

by proposing milder terms of acceptance than those of the covenant of works, allows man still to be his own saviour, and ascribes to the God-man Redeemer no other claim to our gratitude than that of having placed us again in a capacity of acquiring a right to the favour of God and the happiness of heaven by our own repentance, faith, and new obedience. The shade and the fruit of the Tree of Life are thus abused to the dishonour of Him whom that Tree symbolized.

Adam and his wife were however soon roused from their dream of safety by that voice which afterwards sounding from Mount Sinai, "shook the earth," and which will again shake it, when it shall summon all the descendants of Adam to "awake and come to judgment."

But what are the articulate sounds which follow the notice received of the intended interview? Are they sounds of unmixed terror and vengeance? As such they have been considered. But I discover nothing in them but compassion and kindness. "ADAM, WHERE ART THOU?" "What art thou doing in flying from me? It is true, thou hast forfeited all claim to my favour.—Thou hast incurred the penalty of the now broken covenant, into which as thy Creator and Benefactor I entered with thee.—Thou hast found to thy cost the falsehood of the Tempter's interpretation of my conduct towards thee.—The curse of the violated law must be inflicted.—But be of

good cheer,—I will deliver thee from going down to the pit; for I have found, and will myself provide, a ransom for thee."——The object of the inquiry was not to obtain information, which the Omniscient Visitant could not want. It was to bring the criminals to a clearer knowledge and a deeper conviction of their guilt and folly;—to teach them that nothing but destruction, both of body and soul, could now result from the covenant of personal obedience which they had transgressed; and that their only hope arose from submission to their offended Lord, and humiliation before him. The question, in its scope and aim, resembled that which was afterwards addressed by the same blessed lips to Saul of Tarsus—"Saul, Saul, why persecutest thou me?—I whom thou persecutest, am Jesus." "It is hard for thee to kick against the pricks."* It resembles the exhortation to "Kiss the Son, lest he be angry," as destruction must follow a rejection of his grace.† It was, in its object, like the gracious expostulation with the Laodicean Church,‡ "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine

* Acts ix. 4, 5. † Ps. ii. 12. ‡ Rev. iii. 17, 18.

eyes with eye-salve, that thou mayest see." It was preparatory to the enigmatical direction, implied in the following facts of the interview, to believe in the Lord Jesus Christ that they might be saved.

The reply of Adam to the inquiry of the Divine Visitant is a repetition of what the historian had stated in ver. 8: "I heard thy voice in the garden; and I was afraid because I was naked, and I hid myself." He was naked, with respect to bodily clothing in his former interviews with his Maker; but he was then a stranger to shame and fear. But he had now lost his innocence, the protection and ornament of the soul: he was conscious of that loss, and terror "seized on him as an armed man." He fled and sought a refuge in the Tree of the Garden from His presence whom he had often before met with adoration and delight. The cause of his guilty apprehensions he stated to be his nakedness; not surely that of his body, but the accompanying destitution of spiritual clothing.

This confession made by our forefather Adam, led to the interrogatories which were proposed to him and his wife. Adam had assigned as the reason of his flight from the presence of God, a consciousness of nakedness and fear. In reply, he is asked, "Who told thee that thou wast naked? Hast thou eaten of the Tree whereof I commanded thee, that thou shouldest not eat?"

q. e. 'Nothing could have produced this consciousness but the act of transgression. This consciousness therefore is full evidence of the fact, and may prove to thee the guilt and folly of thy conduct.' The interrogatory was intended, not as in human courts of law to elicit truth, for which there could be no occasion, but to produce and increase conviction and humiliation in the offender's own heart.

The interrogatory is full of force and meaning. It intimates the easiness of the yoke of love which Adam had burst asunder and cast from him—the absence of any adequate temptation to the crime he had committed. It reminds him of the explicit nature of the prohibition he had received, and of the authority and goodness of Him from whose lips it had proceeded.

The second interrogatory was addressed to the woman. It is founded on the former, and on Adam's reply to it. He had charged her with having been the first and the principal in the transgression, and his own tempter to it. She is therefore asked, "What is this that thou hast done?" Hast thou considered the nature and consequences of the act—the consequences to thyself, thy husband, and thy posterity to the latest generations?

It should be observed that no interrogatory is addressed to the original Tempter. He was already a convicted felon under sentence of condemnation. To felony in robbing God of his

glory, he had now added murder in depriving his fellow-creatures of life. He had administered to them the most deadly poison, disguised as a salutary potion; and that poison had produced the full effect he intended by it. The act was undeniable, and no attempt was made to conceal it.

The replies made to the awful interrogatories of the Omniscient Inquirer will furnish many solemn reflections. The answer of Adam was this: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." He allows the fact, but endeavours to palliate its criminality. The attempt at palliation, however, only increased his guilt.

He charges the guilt of the action on the woman. "The woman gave me of the tree, and I did eat." He seemed now willing to leave her, for whose sake he had forfeited paradise, to all the fearful consequences of the transgression, if he could but thereby secure his own escape. O how evident is the worthlessness of all carnal friendship! how sure the result of all unhallowed attachment, such as that of Adam became when he listened to the fatal allurements of Eve! He had a little while before said of her, "This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man." A limitation, surely, must be admitted in the Apostle's assertion that "no man ever yet hated his own flesh;" for

every enemy of God is his own enemy, and the enemy of all with whom he is connected. The beloved object, on whose account and by whose persuasion he had dared to sin against God, he now accuses of having been the "first in the transgression," hoping, by this accusation of his wife, to avert the sentence of Divine wrath from himself. Herein appeared the immediate effect of original sin in relation to the second table of the Divine Law.

But its immediate effect on the mind of Adam, in relation to the first table of that law, is also evident. His impiety towards God appears as strongly as his want of natural affection. He traced up his sin to God Himself, and made Him the author of it. "The woman whom THOU *gavest to be with me*, she gave me of the Tree, and I die eat."* Vile insinuation! Horrid blasphemy! Base ingratitude! Thus man still charges God foolishly and wickedly, making the passions which God has implanted for his happiness, and the circumstances in which Providence places him for his good, an excuse for the wicked

* How striking the contrast between the language of the First Adam and that of the Second, when the latter was, as our substitute, about to submit to the curse brought on man by the transgression committed by the first. He cried respecting his murderers, "Father, forgive them, for they know not what they do:" And of his disciples he said to his persecutors, "If ye seek me, let these go their way."

indulgence of those passions, and the perversion of those circumstances, to his own ruin. The features of resemblance between the fallen parent and every descendant of his family, through successive generations, are too strong to admit a doubt of our relationship to him. The fruit of "a corrupt tree" is the same through all the seasons of its existence. In order to change the quality of the fruit, the stock must be grafted with a scion of another quality. The water of a bitter fountain is still bitter, through whatever space it may have flowed. The seed of the deadly nightshade has, in all ages, produced the same deleterious plant.

The woman's apology is somewhat more plausible than that of the man. In answer to the interrogatory addressed to her, "What is this that thou hast done," she replied, *The* or *that* "serpent deceived me, and I did eat." The verb she used, expresses the nature of the temptation by which she fell,—that it was by a sinful elation of mind* 'The serpent puffed me up with vanity, by exciting desires of exaltation above that state of dependence, both on thee and my husband, in which I was placed and with which, as a creature, and as an inferior, I ought to have been content.'

* נשא in Kal and Hiphil, to *elate, puff up, deceive,* or *seduce by elation.* See Gen. iii. 13. 2 Kings xviii. 29. (comp. 2 Chron. xxxii. 15.) 2 Kings xix. 20. Jer. xlix. 16. Obad. ver. 3. In Niphal, *to be elated, deceived by elation. Parkhurst.*

In the fall of our first parents we see the classification of sin which Saint Paul has introduced,* plainly exemplified. "The desires of *the flesh* and of *the mind*" were both brought into operation by the first temptation.

St. Paul produces the fall of Eve as a warning to the Corinthians:† "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." The evil from which the Corinthians were in danger, was also the pride of independence; independence on Christ as the husband of his church. Such is self-righteousness in all its shades: it is a defect of "simplicity" towards him.‡ In addition to the guilt of transgression against the positive command of God, the conduct of Eve involved further guilt, as it was an act of independence on him, under subjection to whom Divine wisdom had placed her as the weaker vessel—"I have espoused you to one husband, that I may present you as a chaste virgin to Christ: but I fear, lest, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity which is in," or rather, *towards* "Christ," due to him as your Saviour and Lord. The two cases are parallels.

* Eph. ii. 3. † 2 Cor. xi. 3.

‡ Απλότητος της εις τον Χριστον

Gloomy is the review we have taken of the state and prospects of fallen man; but we must not, my friend, shrink from that review. The pages of universal history confirm its truth; and in our own hearts, we may read a comment on the fact of the fall which is clear and decisive. Inattention to it is a perseverance in the apostacy, for it is a rejection of the only remedy, which cannot be applied till the want of it is felt. The rainbow is only visible in the aspect of the threatening cloud. The fall is the groundwork of redemption: the former must be deplored as a *personal* evil, before the latter can be enjoyed as a *personal* benefit. We shall have, while we pursue the subject, to trace redeeming love in the history of human guilt and folly. The Divine visit to Paradise was, as I have already observed, a visit of mercy—its process, a process of mercy —and its issue, a rich discovery of that mercy, which is wholly independent on human worthiness, antecedent, contemporaneous, or subsequent.

I am, my dear friend,

Your's truly,

LETTER XII.

THE SENTENCES PASSED ON THE OFFENDERS.

MY DEAR FRIEND,

THE conclusion of my last Letter left our first parents under the solemn scrutiny of their Omniscient Judge, and brought to a confession of the crime they had committed; although not yet brought to a sufficient sense of its enormity and guilt. To this end, a discovery of the penalty which was thereby incurred, and of the method of restoration which had been previously provided, the latter illustrating the former, was indispensably necessary. As yet, their attempts to apologise for the transgression they could not deny, and to extenuate its evil, were not silenced. Hitherto their remorse fell short of "godly sorrow;" it was "the sorrow of the world that worketh death." It was unaccompanied with love to Him, whom they had offended;—of affliction, because they had offended Him. A revelation of pardoning mercy was essential to the production of this gracious feeling.

The history goes on to state the several sentences passed on the three criminals who stood

before their Judge, to receive his decision on their case. Neither of them had any reason to hope for any thing but unmixed wrath and condign punishment. In two, out of the three cases, however (blessed be God) "mercy rejoiced against judgment." With the sentences on the serpent, and on Adam and his partner in guilt, was intermixed that "blessed hope" for man "which maketh not ashamed." An elucidation of this will be the subject of my present communication.

The process of judgment begins with the principal criminal,—the agent in the temptation; the malicious spirit who had been the prime mover in the awful catastrophe. The sentence passed on him, while it afforded to himself no hope of mitigation or cessation in the punishment denounced, is so expressed as to contain an intimation of mercy to the deluded human pair. The sentence therefore on the serpent, who is elsewhere emphatically called THE WICKED ONE, may be considered in two branches,—what relates personally to himself,—and what in his punishment is connected with the salvation of man.

In proceeding to illustrate the former part of the sentence, I must remind my friend of a postulate which I have already stated. It is, that the whole of this narrative is enigmatical. But while I call the narrative an enigma, I only mean to say, that, while every fact narrated was historically true, it had a further meaning than appears

on the surface. It has, I hope, been demonstrated, that though the serpent was a real reptile of that species, the tempter was the Devil, acting by means of the organs of that reptile. The trees of life and knowledge were real trees, which grew in the midst of the garden: but they were also sacramental emblems. The effects ascribed to a participation of those trees, were real; but they extended beyond the body to the soul. The death which was incurred by eating the fruit of the latter, as to immediate infliction, was spiritual death. The nakedness of which Adam and the woman became conscious, was that of the soul as well as of the body; and the fig-leaf covering they provided for themselves had a moral as well as a natural intention. The whole history consists of outward and visible signs, betokening other circumstances of a spiritual import.

This consideration, as it has aided us in interpreting the former part of this narrative, will be still more useful as a clew to what follows. The images of the ceremonial law, and the parabolic history of Israel, afford other specimens of this kind of description.*

Such a mode of description, if not essentially necessary, was unquestionably the best that could be chosen; for God has chosen it. But, in many

* See 1 Cor. x. and Gal. iv. 22, &c.

cases, it seems to have been essentially necessary; as, for instance, in pronouncing the sentence on the serpent: For how could the punishment of a *spirit* have been described to us, but by images with which we who are *embodied* are familiar. "Chains of everlasting darkness," as applied to spiritual subsistences, are as much an enigma as crawling on the belly and eating dust. The worm that never dieth and fire that is never quenched, considered as the means of punishment to the immaterial part of man, admit of no other than a metaphorical meaning.

We proceed then to attempt an interpretation of the sentence passed on the malignant spirit, the author of the temptation; for he, and not the unoffending serpent, is the object of the curse. It would be worse than trifling with the Divine character, to introduce the Eternal Judge solemnly denouncing on a poor reptile of the dust a curse, implying what, in a great measure, corresponded with its previous instincts and propensities.

The ground of his condemnation is first stated: "Because thou hast done this." What his previous transgression was, for which he had been cast out of heaven,* can be only a subject of conjecture. It appears from an expression of St. Paul to have been pride of heart, discovering itself in some way or other; for he speaks of this

* 2 Pet. ii. 4. Jude 6.

sin as the cause of "the condemnation of the Devil."* Further than this, perhaps, it is unsafe to proceed. This however we know, that, instead of repenting and being humbled under the mighty hand of God, he became the determined enemy of God, of his Christ, and of his people; a rebel, a seducer, an outlaw: and on this further discovery of his character, he was sentenced to the lowest degradation and the deepest misery.

The curse of God is pronounced on him; for it is to the invisible agent that the curse belongs. Probably the character and habits of the serpent-tribe are the same that they were from their creation, except that in consequence of the fall of man, it is become noxious and hateful, a partaker and an instrument in the general sufferings of the creation.†

But what is implied in the curse of God, when a rational being is its object?—who can give a satisfactory answer to the question? It exceeds the utmost reach of our conceptions, and much more of our descriptive powers. Gethsemane

* 1 Tim. iii. 6.

† Should it, however, be contended, from the terms which Moses has adopted in stating the curse, ("Thou art cursed above *all cattle*, and above *every beast of the field*) that the serpent previously to the execution of the curse, belonged to one of these classes, and not to the third, that of *reptiles* (Comp. chap. i. 26.) I would not dispute the point as it is not material to the enigmatical interpretation which I ascribe to the curse itself. It is, however, to be observed, it is not said that th

and Calvary afford the most explicit information on the subject: but the torment of a guilty conscience, even in its incipient state in the present world, may furnish a specimen of its horrors. The penalty of sin implies both privation and positive infliction. It is the loss of the favour, the image, the enjoyment of God—It is the consciousness of his wrath which will be for ever "wrath to come." If in his presence be the fulness of joy, and at his right hand pleasures for evermore; in exclusion from his presence must consist the fulness of misery, and torment for evermore.*

This curse is not yet fully executed, for the angels which kept not their first estate, but left their own habitation, God hath reserved in everlasting chains under darkness unto the judgment of the great day."† For wise reasons the Tempter is as yet permitted to seek a malignant pleasure in opposing God and his church. The fulfilment of the curse in his degradation and

serpent should be more degraded than other species of *reptiles*, which are omitted in the comparison.

* In Psalm viii. 2, and xliv. 16, Satan seems to be called the *Self-Tormentor*. The participial noun is in the hithpael conjugation. This title corresponds with the confession which our great poet has ascribed to the Arch-Fiend, "Myself am hell." The character belongs to all his children as well as to himself even now, and in another world will be more fully exemplified. A "flaming tongue" is not necessary to render the *soul* of an impenitent sinner perfectly miserable.

† Jude 6.

mortification has been gradual and progressive for almost six thousand years, and has not yet reached its nadir. Still the Dragon and his angels wage war against Michael and his angels; but the curse is in a course of accomplishment. Every defeat he experiences, in the church of Christ, or in the heart of an individual believer, is a fresh developement of its execution. It is a mortification of his pride, and an addition to the torment he feels.

But it may be said, if Satan be the object of the curse, why is it so expressed as to describe the state of the literal serpent? Evidently, by way of parable. As the serpent is the most noxious, degraded, and hateful reptile in the natural world; so, in the spiritual world, among angels and redeemed souls, is the old serpent, the devil. The shape, the motion, the subtilty, the implacable malice of the serpent, afford the liveliest images that could be found of the spiritual malice, subtilty, and fatal poison of the Tempter to sin, as exhibited in the first assault on man, and in the whole course of his hostility to Christ and his church.*

Let us proceed to inquire if there be nothing discoverable in subsequent Scriptures to confirm the view we have taken of the curse denounced

* Comp. Deut. viii. 15. Ps. lxxviii. 49. Jer. viii. 17. and Matt. xxiii. 33.

on the Serpent.—Whether there be no allusion to it which may prove that the intellectual agent in the temptation of man was its object, and that the penalty of his sin, though described by natural figures, was suited to his spiritual nature. This I conceive may be proved by the following verse, where the pronoun *thee* must refer to the Fiend; and the seed, metaphorically described as that of the Serpent, are the children of the devil. The nature of the punishment to be inflicted on him must also be spiritual, though it is described under the notion of crushing the Serpent's head, as we learn from St. Paul's version of the passage, when he says, "My God shall bruise Satan under your feet shortly." But there is another prophetic passage of an earlier date, which must not be omitted in our inquiry. In the lxv. chapter of Isaiah,* we have an account of the

* Non agitur de *serpente,* propriè sic dictâ.—Verba Jesaiæ referenda sunt ad Gen. iii. 14.—Quid iis volvatur? Diabolum versaturum in statu *abjectissimo,* a communione Dei, et felicitate sanctorum omnium longissime remoto (qui verus sensus subest interminationi Divinæ,) instar victi et prostrati hostis *pedibus ecclesiæ* subjecti.—Vacuum omni *consolatione,* perinde ac ex *pulvere* nullum nutrimentum delectabile capi potest. Ut de hostibus ecclesiæ apud Micham: *Lingent pulverem instar serpentis.* Mich. vii. 17. quæ meditatio excludit aliam doctorum virorum, hoc tempore satis vulgatam, quæ infert ex symbolicâ hac locutione, fore, ut Satanas hoc tempore contentus sit solis *pulvereis,* pulveri nimirum et terræ affixis, et *carnalibus hominibus* occupandis. Certè si id hoc tempore concederetur; restaret utique ipsi consolatio. Hoc ipsum enim pabulum est

millennial state, the new heavens and the new earth which are to succeed those that now exist. I shall not trouble my friend with an inquiry into a subject which has no relation to our present discussion. I refer to the prophetic description merely for the purpose of introducing to your notice one of its features. It is said at ver. 25, after a metaphorical reference to the conversion of the Gentile world, that, "as to the Serpent, dust shall be his food." The millennium is to restore what the fall has marred; and then will

quo nutritur. Quid vero in iis operaretur, nisi ut eos concitaret adversus ecclesiam? Sed supponuntur hoc tempore regna mundi Deo et Filio ejus subjecta. Ergo quid magnificè cantatur in ode præcellenti xci. de potestate Satanæ omni Christo Jesu et ecclesiæ subjicienda, quodque in *Christo Jesu* olim impletum erat: hoc tempore implebitur in toto *corpore ecclesiæ*. Confer luculenta loca cap. xl. 10. xlix. 24. *Filius Dei in mundum venit, ut dissolvat opera Diaboli.* 1 John iii. 8. Hæc illustria consequentia essent *conditorum novorum cœlorum* et *novæ terræ*: imo hæc ecclesiæ præstare beneficia; esset, *condere novos cœlos* et *novam terram.* Præstet Deus nos tantis promissis dignos. *Vitringa in Jesaiam.* Vol. ii. *p.* 921.

On Micah vii. 17, Lowth, in his commentary, says: "*They shall lick the dust like a Serpent.* The enemies of God's people shall be very humble and submissive, and ready to fall down at their feet: comp. *Ps.* lxxii. 9. *Rev.* iii. 9. *Isa.* xlix. 23. lx. 14. To the same sense we may understand those words of *Isai.* lxv. 25. *Dust shall be the serpent's meat;* where the Prophet applies the curse threatened to the Serpent, Gen. iii. 14, to the times of the *millennium*, as if then that curse would be completely fulfilled, when the righteous should have an entire victory over *Satan* and all his offspring, and tread them under their feet, so as never to rise up again to annoy them. Compare Rom. xvi. 20."

the curse on the Serpent be more fully accomplished than it had been before. The great enemy will be deprived of his power to injure the church of God. He will be reduced to the most abject condition. He will be deprived of that which is now the only food he has, the malicious pleasure of doing mischief. He will be reduced to feed on that which can afford no satisfaction to his restless desires of dishonouring God and destroying his creatures.*

The cheering promise which was contained in the second branch of the denunciation on the Serpent, is to be interpreted in the most comprehensive manner. For as in the seed or embryo, animals and vegetation are comprised in a miniature state; so in this promise, given four thousand years before the incarnation of our Lord, were contained all the essentials of his mediatorial character and office.

* Food is the common emblem of that which gives satisfaction to the mind. Dust is not the natural food of the Serpent, though the nutriment it takes must, from its grovelling posture, be mixed with the dust of the earth. In Isai. xliv. 20, the stupid idolater is said to feed on ashes; because that from which he sought happiness could not afford it. So in chap. lv. 2, those who are seeking their happiness in creaturely good, are described as spending their "money for that which is *not bread*," which is explained in the next clause as "*that which satisfieth not*." The Serpent and his children must "feed on dust," be ultimately deprived of the wretched gratification, adapted to their respective natures, which they now find in the indulgence of "the desires of *the flesh* or of *the mind*."

Here, my dear friend, you must allow me to enlarge a little. The subject is too rich and important to be passed over in a cursory way. "I will put enmity," said Jehovah to the Serpent, "between thee and the woman, between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

The first promise, as it has been very justly called, though a part of the curse on the Serpent, contains the earliest discovery made to man of a glorious scheme of redemption, long before formed in the counsels of the Eternal Mind. It comprehends the whole mystery of redemption by the second Adam. It is an outline, of which the personal history of the Divine Saviour contained in the four Gospels, the history of the primitive church in the Acts of the Apostles, and the prophetic history of the church to the end of time in the Revelation of St John, are the filling up. We are not to suppose that the thought of redemption was now first conceived, in consequence of the catastrophe which gave occasion to it. The mystery of the Tree of Life testifies the contrary, and subsequent Scriptures confirm its testimony.* The catastrophe which occasioned the promised interposition, was such as fully justifies the "manifold wisdom of God"

* Comp. Acts xv. 18; Prov. viii. 22, &c.; John xvii. 24; 1 Cor. ii. 7; Eph. i. 4; 1 Pet. i. 20; Rev. xiii. 8; 2 Tim. i. 9; Titus i. 2.

displayed in it. God does not employ great means for the production of unimportant ends. The adaptation of causes and effects, each to the other, is wonderful and beautiful throughout creation;* and it is still more admirable in redemption. God had created a rational being endowed with immortality; had placed him in a state of probation, and had given him a law duly sanctioned by Divine authority. That law he had transgressed, and thereby incurred its threatened penalty of death; having also disabled himself for any future obedience to the Divine will. In his fall that of his whole posterity was involved,—the ruin of millions then unborn, each of them immortal, and therefore capable of endless happiness or misery. Man, thus fallen, was altogether incompetent to repair the breach made between himself and God. Independently therefore of Divine interposition, the whole human race must have perished for ever. Let us endeavour, my friend, to realise this awful state of things: it is calculated, while we review its results, to increase in our minds humiliation, wonder, and love.

This first promise, though addressed to the serpent in the form of a denunciation of punishment, was designed for the consolation of the trembling culprits who stood before their justly

* See Paley's Natural Theology.

offended Judge. It was preparatory to the sentences passed on themselves, which, as we shall see, are to be taken in connexion with it. And oh! how seasonable was the declaration it conveyed! For what must the feelings of the guilty pair have been, especially after they had heard the tremendous curse denounced on their seducer! Fear, shame, regret, confusion, and despair must have produced a dreadful conflict in their aching hearts. Their bountiful God was offended; his word had passed that the wicked should not go unpunished; the plan of his goodness in creation was, so far as they could see, entirely frustrated; the threatening by which the law had been sanctioned, the extent of which they could not penetrate, hung over their devoted heads; they had nothing to expect but "Depart, ye cursed, into everlasting fire prepared for the Devil and his angels;" no possible way of escape, of apology, of atonement, or mitigation of punishment, could arise to their view. What bitter feelings of anguish, in the retrospect of the past, and in the prospect of the future, were theirs! —"Not ourselves only, but our whole race are involved in the tremendous curse. Millions will arise in swift succession to execrate the memory of their unnatural protoparents. How shall we meet our future progeny in that unknown state of being to which we are doomed!"—These, and a thousand other similar reflections concerning the

irrevocable past and the tremendous future, must have rushed into their minds. How evil and bitter a thing is it to sin against God! But oh! how gracious was the promise of a Deliverer! How seasonable its early revelation! What must the contrast of feeling have been, when the miserable pair caught the hint so mercifully given them! What extatic sensibilities were theirs, if they were enabled to realise the mercy that was in store for them! Surely, their penitential contrition must have been deepened, love to God re-instated in their bosoms, and a desire of entire devotedness to his will and service, must have been strong and lively. Such in every instance of mercy communicated are the effects produced, in proportion to the previous conviction of its need and value.

The promise made to our first parents was sufficiently explicit to afford them, through the accompanying influence of the Holy Spirit, a solid basis for hope. Why else was it made? That it was so we are assured, since Adam and Abel, Enoch and Noah, and a multitude of others died in the faith of that revelation, having found it to be "the power of God unto salvation." This promise, illustrated by Divinely instituted rites of sacrificature, was the basis of antediluvian faith and hope. But though the historian has recorded the account of this interview between God and man in so concise a manner, it may be

supposed that the revelation made to Adam was more explicit than the recorded promise. That it was so may be inferred from the ceremonial law, which we shall find to synchronise with the promise, which is, however, itself so comprehensive as to be a perfect miniature of the Gospel revelation.

The appellation given in this promise to the predicted Deliverer, was admirably adapted to convey to our first parents suitable conceptions of his person and work. That the Messiah is the person spoken of as "THE SEED of the woman," is, I believe, unquestioned. Therein Jews and Christians fully concur. And while he was made known as a partaker of their own nature, may we not also be assured that they were taught to regard him as more than a man? They knew, I must suppose, the depth of their fallen state and the guilt of their sin too well, to conceive of salvation to be derived from any other source than God Himself. I am persuaded that they were instructed to look to Him who was speaking to them as their only Saviour. The mind of Eve seems to have been so occupied with the expectation of a DIVINE REDEEMER, that the mistake she made on the birth of her first born son is not unnatural. She exclaimed, "I have gotten a man, *the very* or *even* Jehovah." "Thus," says Mr. Parkhurst, "I think, with many learned men, that Gen. iv. 1. is to be understood, that

Eve there refers to the evangelical promise, (chap. iii. 15.) of *the seed of the woman who should bruise the serpent's head;** which promise, how-

* "Our English Translation here seems indefensible, 1st. Because, notwithstanding the passages alleged by Noldius and others, I cannot find any *one* text where את clearly signifies *from.* 2dly, Supposing there were several such texts, את cannot so signify here; because it is as certain a rule as any in the Hebrew language, that where *two* nouns with את between them immediately follow a verb, the latter noun is in apposition with, or relates to, the same subject as the former, especially if the latter noun be a proper name. See, inter al. Gen. iv. 2. vi. 10. xxvi. 34. Josh. xxiv. 3. Ezek. iv. 1. and Comp. Isa. viii. 2. Ezek. xxxiv. 23. Jer. xvii. 13. Ps. lxxxiv. 4." *Parkhurst.* See also *Faber's* Treatise on "*the Three Dispensations.*" Vol. 1. *p.* 20.

"This prophecy, being made to the first parents of mankind, is of course left open to the whole human race. As no particular time is mentioned for its completion, the eager expectation of Eve seems to have imagined that it was fulfilled on the birth of the first man child; never considering that such offspring could not be called *her* seed *alone.* 'Adam knew Eve his wife, and she conceived and bare Cain; and said, I have gotten a man even Jehovah Himself.' Such is the literal translation of את יהוה; and if it be admitted, it shows that Eve entertained proper notions of the peculiar character and nature of our Saviour. The mistake would certainly not be unnatural, when we consider the indefiniteness of the time, and the anxiety with which Eve, the original offender, would look for the promised Redeemer." *Faber's Hor. Mos. vol.* ii. *p.* 196. See also *Magee on the Atonement.*

The ancient Jewish Doctors "assert, that the first prophecy Gen. iii. 15. was understood by *Adam* and *Eve* of the Saviour of the world; and that *Eve,* in prospect of this, being delivered of her first son, she called him *Cain,* saying, *I have gotten a man,* or *this man, from the Lord,* believing him to be the promised *Messiah.*" *Allix's Judgment of the ancient Jewish*

ever, it is plain from her mistake she did not comprehend," in relation to the time of its accomplishment. Indeed, the doctrine of the Trinity in Jehovah must have been revealed before the Fall, or our first parents must have worshipped an unknown, and even a false Deity. But a question might arise,—How is Jehovah to make atonement for sin?—This difficulty the promise solves, while it reveals the Saviour as "the seed of the woman." The Redeemer was to be born of a woman; but he was to have no earthly father: to intimate this great truth seems to be the chief reason why the origination of his human nature is referred to Eve and not to Adam. A virgin was to "conceive and to bear a son," whose name was to be IMMANUEL. The terms of the promise are, moreover, to be applied to the mystical body of Christ, as well as to his personal character. The man Christ Jesus is, personally, "the seed of the woman;" but the promise, in all its parts, refers also to his church, as I shall endeavour to show in the progress of our inquiry more fully. Of that church, Eve, as deriving her existence from the first Adam, and as being the mother of the second, was a lively figure, as St. Paul has affirmed, Eph. v. 32. "This," the institution of marriage, "is a great mystery;* but I

church, where the learned Author quotes, in support of his assertion, *Reuchlin Cabala, l.* i. *p.* 628.

* "*Rem occultam* seu *arcanam sacram*, quæ naturaliter

speak concerning Christ and the church."—"If we suffer with Him, we shall be also glorified together."

In "the seed of the serpent" are comprehended all those descendants of the first Adam, who are not, by virtue of union with the second, delivered from that state of resemblance to the "Old Serpent," and that participation of his guilt and punishment, in which the Fall left us. They are his seed by a community of nature and of character derived from him; for, as Eve derived her human existence from Adam, and as the church derives her spiritual and heavenly existence from Christ, so man derives his natural state of sin and death from the influence of the Tempter through the transgression of the first Adam. The grovelling instinct of the serpent, his condemnation to feed on the dust of the ground, and the venom he possesses, have been transfused, by means of the apostacy, through the whole race of man. O my friend, what a change is that which consists in "conversion from the power of Satan unto God!"

The prediction of perpetual enmity between the woman and the serpent, and between her seed and his seed, which is to be considered as a blessing to the one party and a curse to the other,

rationi humanæ incognita est, nec scitur nisi ex revelatione et patefactione Dei. *Suicer. Thesaur.* in Μυστηριον II. 2.

has been verifying throughout the history of the world. Indeed, it has received a *literal* accomplishment. Before the fall, "Antipathies were none;" but the utmost amity prevailed between man and all the inferior animals; and in the millennial state that amity will be restored, as we learn from the prophet Isaiah.* But, since the fall, an unceasing warfare has been carried on between man and the several tribes of venomous reptiles, in consequence of their hostility to his safety. There is a mystery in this inveterate warfare. The *personal* "seed of the woman" appeared in the world "to destroy the works of the Devil," "the Old Serpent," and to destroy the Destroyer; and He carried on, during the whole time of his continuance on earth, an unceasing conflict with the powers of darkness, expelling them from their strong holds in the bodies and souls of men. On the other hand, the Old Serpent excited Herod to destroy the infant Saviour;—tempted him to cast himself down from a battlement of the Temple, that he might destroy himself; stirred up Judas to betray him, the Jews to accuse him, and Pilate to condemn him. The same warfare has prevailed between Christ mystical, or the church, and the world. The enmity first showed itself in Cain towards his brother Abel; it has been co-extensive

* Chap. xi. 6, &c. lxv. 25.

with the existence of the two parties; it still prevails, and will continue to prevail, till the "mighty Angel" of the everlasting Covenant shall "come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and shall lay hold on the dragon, that old serpent, which is the Devil and Satan, and shall bind him a thousand years, and cast him into the bottomless pit, and put a seal upon him, that he shall deceive the nations no more till the thousand years be fulfilled."* O "consummation devoutly to be wished!" Lord, "accomplish the number of thine elect, and hasten thy kingdom!"

I must further remark to you, that the sufferings of "the Seed of the woman," both in his personal and mystical character, are spoken of in this epitome of the Gospel, as the means, meritorious, or instrumental, of the promised salvation. "Thou shalt bruise *his*† heel." On this prediction the history of our Lord affords the primary comment; and the whole history of his church is a secondary fulfilment of it. The antediluvian warfare between the children of Seth, and the other descendants of Adam;—the warfare between the family of Abraham and the idolatrous nations of the world;—the contests, within that family, between the adherents of Jehovah and

* Rev. xx. 1—3.

† His heel, not that of the literal woman, but that of her future conquering seed.

the worshippers of Baal, &c;—the ten heathen persecutions of the Christian church, and the long continued subsequent conflict between light and darkness in the Christian church itself, will run parallel with the pages of universal history. But, thank God! the HEEL only, an inferior part, and one that is not necessarily connected with life, is subjected to the serpent's persecution. Our Lord, though wounded in the conflict, lives to be the Saviour of the Church, and his church, though often severely wounded, lives also, and shall survive the dreadful long continued warfare. But the serpent and his seed are doomed to destruction. "The seed of the woman shall bruise," or crush, "thy head," the seat of life and the instrument of mischief. The quotation which I have just produced from the Revelation of St. John, contains the fulfilment of this part of the prediction.

My friend will doubtless remark that I have said nothing of the mythological history of the Serpent, and of the clear traces both of the fall and the redemption, as spoken of in the curse on the serpent, which have been preserved in the elegant fables of antiquity. The exploits of Apollo, of Hercules, and others, are too nearly allied to Revelation to be overlooked. But these will be fresh in your own recollection, and need no memento of their existence, and no application of the facts recorded in the fabulous copy to the

illustration of the original prototype from which they are evidently borrowed. It is impossible to question the source from which they were derived.*

We proceed now to consider the sentences passed on the woman and her husband, the common parents of the human race, "by whom sin entered into the world, and death by sin, so that death hath passed upon all men; for that all have sinned" in him.† Very different were both these declarations from that which had been made with respect to the judgment on Satan. The one was "judgment without mercy;" the others are evidences of mercy triumphing against judgment. The one is the dense darkness of a starless night; the others are symptoms of dawning day, bursting through and dissipating the clouds which had overspread the prospect of human happiness.

The sentence on the woman was conveyed in the following terms—"Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow shalt thou bring forth children: and thy desire shall be to thy husband, and he shall rule over thee." It has been well observed by Bp. Patrick, that the words "thy sorrow *and*

* See Parkhurst on the word שוּב. Stillingfleet's Orig. Sacr. B. III. chap. iii. Sec. 18. Faber's Hor. Mosaic. Vol. i. *p.* 94, &c.

† Ἐφ ᾧ, *in whom* all have sinned. Rom. v. 12.

thy conception" mean "thy sorrow in thy conception:" or, perhaps, it might be still better rendered "the sorrow of thy *pregnancy*," since the word imports the whole period of childbearing.

Of "the pain and peril of childbirth" which are here traced up to their source in the transgression of Eve, nothing needs to be observed. But though the literal result of the woman's offence requires no proof of its universality, and no comment on its nature; yet, if the sentence on the woman is to be interpreted as having a relation to something beyond its letter, as the sentences on the serpent and the man, and indeed all the other incidents of the narrative unquestionably are, then it may be useful to inquire what is further intended in the Divine declaration, besides the natural pains of childbirth.

I have already given you my opinion that the whole of the Divine procedure here recorded is, in relation to the human pair and their posterity, a revelation of mercy. And if the whole of it is to be thus considered, then the denunciation of pain and peril in childbirth is to be regarded as subservient to the gracious plan of redemption, of which an intimation had been given, in connexion with the curse on the Serpent, in the preceding verse. There the birth of a Deliverer had been announced: in the sentence on the first woman, preceding and preparatory sorrow is assigned as the temporary portion of woman,

through successive generations, who, as she had been the channel through which the general curse had been derived, was to become the channel through which the general blessing also was to be brought to herself and her descendants.

The clew to the mystery contained in the sentence on the woman is furnished by St. Paul, who confirms the duty of subjection among women towards their husbands by observing that "Adam was first formed, then Eve:" and he adds, "Adam was not deceived but the woman being deceived, was in the transgression. Notwithstanding she shall be saved *by* THE *childbearing*,* or the birth of a child, if they continue

* 1 Tim. ii. 15. Δια ΤΗΣ τεκνογονιας· Patrick, Macknight, and Scott, in quoting the Greek, have left out the demonstrative article THE, on which the sense of the passage depends. It is not true that believing women are saved "in childbearing," from its pain or peril, any more than others; but they derive salvation, whether they live or die, from the woman-born Redeemer.

"The word σωθησεται, *shall be saved*, in this verse, refers to η γυνη, THE *woman*, in the foregoing verse, who is certainly *Eve*. But the Apostle did not mean to say, that she alone was to be saved through (THE) childbearing; but that all her posterity, whether male or female, are to be saved through the childbearing of a woman, as is evident from his adding, *if* THEY *live in faith, and love, and holiness, and sobriety*. For, safety in childbearing doth not depend on that condition at all; since many pious women die in childbearing, while others of a contrary character are preserved.—The salvation of the human race through (THE) childbearing, was intimated in the sentence passed on the Serpent, Gen. iii. 15. *I will put enmity between thee and the woman, between thy seed and her seed; it shall*

in faith and charity and holiness, with sobriety." "Some," says Mr. Scott, "suppose the Apostle to have meant that, as sin first entered by the woman, whence all the pains and sorrows of childbearing originated; so, through those sorrows, ONE had come into the world, 'born of a woman,' by miraculous conception, without man,

bruise thy head. Accordingly, the Saviour being conceived in the womb of his mother by the power of the Holy Ghost, he is truly *the seed of the woman* who was to bruise the head of the Serpent. And a woman by bringing him forth, hath been the occasion of our salvation." *Macknight in locum.*

Let any one consider the several interpretations of this passage, collected by Poole in his Synopsis, among which he will find that which I have adopted, (with a reference to Hammond and Epiphanius) and I think he must give a preference to it. The objection derived from the use of the future tense instead of the past, σωθησεται, does not appear to me to have any weight; since, although the Apostle speaks of Eve individually in verse 14, yet he must include her daughters as universally implicated in the guilt and consequences of her sin; and in order to comfort present and future believers among them, in relation to the peculiar evidence of their fallen state arising from the pain and peril of childbirth, it was necessary that he should use the future tense. But let the reader judge for himself. Hoc accipiunt, vel, 1. de Eva, quam significat salvatam fuisse partu scilicet promissi seminis, juxta Gen. iii. 15. per quem partum omnes etiam mulieres (quarum respectu numerum hic mutat,) salvandæ sunt; non tamen absolutè, sed sub conditione fidei, &c. Huic favet, 1. quòd hoc optimè connectitur cum præced. 2. quòd δια proprie hujus salutis medium denotat. (Obstare tamen videtur quòd, si hoc voluisset, non dixisset *servabitur* sed *servata est*, Eva scilicet; ut in præced. constanter præt. temp. utitur.) But the change of the singular for the plural in the conditional clause, shôws that in the former he had used the singular in a collective sense.—See also Doddridge's note.

by whom all those would be saved who continued in the faith: and indeed the original may very well bear that interpretation, which is very ancient.—Eve, whom the Apostle had just before mentioned, was thus addressed by her offended Creator: 'I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children:' yet the preceding verse implied a promise of salvation through 'the seed of the woman' for all believers both men and women. Eve herself is generally supposed to have been saved 'through childbearing,' or by one descended from her; though the anguish of bearing children was denounced on her as a peculiar punishment of her atrocious guilt; and thus her sorrow was turned into joy, her curse into a blessing."

Thus then the infinite grace and wisdom of God connected the chastisement inflicted on Eve and her daughters, as a memorial of her sin and of their federal participation in it, with the great promise of a deliverance from that sin and all its consequences, by the birth of one who was, in a special sense, to be "the seed of woman." If the emphatic article have its meaning, as prefixed to the "childbearing," or birth of a child, mentioned by the Apostle, he must be understood as referring to some special instance, and what can that instance be, but "the birth of Jesus Christ?" And if our first mother at all comprehended the promise of the preceding verse (as it

appears from chap. iv. 1. that she did, though she erred in expecting the *immediate* appearance of the Saviour) then the pain and peril of child-birth became to her a pledge and assurance of the fulfilment of that promise, as doubtless it was to her believing daughters till the promise was fulfilled. We may, I think, infer this from the exultation expressed by Eve on the birth of her first born Cain, and from the anxious desire of children which we find to have prevailed among believing women through successive generations.

May we not, my friend, consider the salutation of Elizabeth, the mother of the Baptist,* and the song of the blessed Virgin herself, as deriving illustration from the view we have taken of the sentence passed on their first mother, Eve? Read the first chapter of St. Luke with this key to its meaning. The record contained in it is the accomplishment of the paradisiacal promise. The Divine Speaker adds, "Thy desire shall be unto thy husband;" predicting the anxiety that Eve, and her believing daughters in succession, would feel that they might become, immediately or remotely, the mothers of the promised seed,

* "Hail thou, that art highly favoured, the Lord is with thee. Blessed art Thou among women,"—was the salutation which the angel addressed to the mother of our Lord. "The Lord hath taken away my reproach among men," was the exulting language both of Rachel and Elizabeth.

who is called by Daniel "the desire of women,"* the grand object of their ardent desire; and by another of the prophets, "the desire of all nations." In allusion to the accomplishment of this desire, the virgin-mother is hailed by her kinswoman Elizabeth as "blessed among women," because she was the mother of Him whom Elizabeth called her "Lord." Instances of this desire may be found in the cases of Sarah, of Rachel, of Hannah the mother of Samuel, and of others. That this desire in Sarah arose from the promise of the seed of Abraham in whom all nations were to be blessed, cannot admit of a doubt. Hannah, indeed, was not in the line of the promised seed; but this she might not know: in the concluding verse of her song of thanksgiving, from which the virgin-mother seems to have borrowed many of the ideas found in her own hymn of praise, Hannah evidently alludes to the King Messiah, for there was as yet no earthly king in Israel.†

* See Faber's *Dissertation on the Prophecies.* Vol. i. *p.* 379, &c.

† 2 Sam. ii. "Who doth not see, saith St. Austin,* that the spirit of this woman, (whose name was *Anna*, which signifies *grace,*) prophesied of the Christian religion, the city of God, whose King and Founder is Christ; and of the grace of God, from which the proud are estranged that they may fall, but the humble are filled with it that they may rise;" "which," adds Bp. Patrick, "is the chief import of this hymn. And indeed, this is the first time that the name of *Messiah,* (or

* De Civitate Dei. Lib. xviii. c. 4.

The authority of the husband over the wife, which had existed before the fall, and which originated, as St. Paul tells us in the circumstance that "the man is not of the woman, but the woman of the man: neither was the man created for the woman, but the woman for the man;" is confirmed in the concluding words of the sentence on the woman: "He shall rule over thee." Why this subjection on the part of the woman, which reason taught, and had been before submitted to, was here afresh enjoined, unless there be the same hidden meaning in the words which we have found throughout the narrative, I cannot tell. That there is a mystery in the words seems to be implied by the Apostle when he says, "I would have you know that the head of every

anointed,) is found in Scripture: there being no such word in all the foregoing books of Moses, Joshua, the Judges, or Ruth. And therefore it is the more to be remarked: this prophetess being the first that mentions the name of the Messiah in this song, with which the song of the blessed Virgin has such a perfect resemblance, that one cannot but think Hannah had a respect to something higher than the quarrel between her and Peninnah, and the son which God had given her, or the great acts of David: for the words are too magnificent to be confined to so low a sense. And therefore Kimshi upon these words ingenuously acknowledgeth, *the King here mentioned is the Messiah, of whom Hannah spake, either by prophecy or tradition.* For there was a tradition among them, that there should a great king arise in Israel: and she seals up this song with the mention of that king who should save them from all their enemies." *Bp. Patrick.*

man is Christ; and the head of the woman is the man; and the head of Christ is God."* In his Epistle to the Ephesians he again alludes, and that still more clearly, to the relation in which Eve stood to Adam, when he says, in order to enforce the duty of the wife's subjection to her husband—"For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing."† And again, in the same chapter, for the purpose of enforcing the duty of tenderness in husbands towards their wives, he adds: "So ought men to love their wives as their own bodies: he that loveth his wife, loveth himself; for no man ever yet hated his own flesh, but loveth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones." He then further quotes the words of Adam, founded on Eve's derivation of existence from himself, "They twain shall be one flesh:" to which he adds, "This is a great mystery; but I speak concerning Christ and the church."‡

The state of subjection in which Eve was placed from the beginning, was intended for her protection and comfort; and had she not ventured to act independently of her appointed

* 1 Cor. xi. 3. † Chap. v. 23, 24. ‡ Ver. 28—33.

director and guide, she would have escaped the fatal snare into which she was drawn. In a state of grace, after the fall, the continuance of that subjection was required of her: and in this case, as in all others, duty and privilege are inseparable. Adam was to be her prophet, to instruct her; her priest, to offer sacrifice for her sin; and her king, to govern, guide, and support her. All this was favour shown her; and when it is added that in all this, the state of the church of which she was a type, in its relation to the promised seed of the woman, was shadowed forth, it is evident that the Divine procedure towards her was full of compassion, and that the Redeemer who addressed her, was what he is afterwards declared to be, "full of grace and truth."

The sentence on the man follows that of the woman, is of the same gracious character, and leads the mind to the same blessed issue. In this also we have *letter* and *spirit;* of which we may say, what the Apostle has said of the Law and Gospel, that "the letter killeth, but the spirit giveth life."* The letter memorializes the evil of sin; but the spirit intimates redemption from it. The sentence is thus expressed: "And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of

* 2 Cor. iii. 6.

it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee, and thou shalt eat the fruit of the field. In the sweat of thy brow shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

The curse on the soil of the earth, ascribed to Adam's transgression as its cause, was literally fulfilled before the flood, and has been more fully executed since the deterioration produced by that awful judgment.* The wide deserts with which our earth abounds, its spontaneous production of noxious weeds,† the necessity of culture to its fruitfulness in what is essential to the life and comfort of man;—all this, with a thousand other circumstances, tends to prove the veracity of the Divine threatening, is a standing

* Howard in his *Script. Hist. p. 554.* quoted by Mr. Faber in his *Horæ Mosaicæ*, vol. i. *p.* 351. says—

"With Messrs. Wallerius, De Luc, and Whitehurst, it appears to me, that the axis and poles of the earth must have been, before the deluge, perpendicular to the equator." After giving his reasons for this hypothesis, the author adds, "So long as the poles of the earth were perpendicular to the equator, and that its course varied not from that line, the days and nights were equal throughout the year; perpetual spring reigned all over the globe, and its temperature was every where moderate. After the change, God finds it necessary to forewarn Noah, that he must expect successive changes of seasons, and vicissitudes of heat and cold, such as he had never yet experienced."

† See Dr. Adam Clarke's note on the passage.

memorial of God's hatred of sin, and a never failing proof that it cannot go unpunished. Every thistle preaches to man the doctrine of the Fall: every thorn while it pierces his hand, should remind him of the apostacy of the first Adam, and of his grace who was crowned with thorns that we might be crowned with everlasting glory.

It was not thus in Paradise. This seems to be intimated in an implied contrast between its fruits growing without human toil, and "the herb of *the field*" by which man was in future to be supported in life. The prophetic descriptions of the millennial earth, whether they are to be understood figuratively or as realities, confirm this supposed change in the soil, the climate, and the productions of our globe. In these descriptions there is a manifest allusion to the curse upon the ground, inflicted for the first transgression. "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign which shall not be cut off."

It appears, then, that the Scripture plainly alludes to the sterility of the earth occasioned by the fall, as symbolic of the state of the human heart produced by the same catastrophe; and to renewed fertility in the earth as symbolic of that spiritual change which Divine grace produces in the soul.

This allusion is, indeed, so frequent as to preclude the necessity of an extensive proof of the use made of it by the Spirit of inspiration. Our Lord's Parable of the Sower,* and St. Paul's awful account of the state of Apostates,† may suffice as specimens of such allusions.

But allusion is not sufficient to prove that the curse pronounced on the ground for man's sake, and the toil and labour which would be necessary to its cultivation, were intended to convey information of a corresponding state of the fallen heart, and of corresponding difficulties in its spiritual cultivation. There is, however, an important prediction in this book of Genesis, which seems to justify this opinion.

There was a succession of prophets, or persons inspired by God to elucidate the first grand prophecy, reaching from the Fall to the Flood. Adam, Enoch, Lamech, and Noah, in consequence of the longevity which then prevailed, filled up this long interval of time; and they were all endowed with a prophetic character. In proceeding with the chapter before us, we shall find a prediction of the first man.‡ St. Jude has preserved a prophecy of Enoch, and Moses one of his grand-son Lamech. § It is to this prediction of Lamech that I refer as illustrating the

* Matth. xiii. † Heb. vi. 7, 8.

‡ See the following Letter. § Gen. v. 28, 29, 30.

curse denounced on the ground for man's sake.

The prophecy of Lamech which Moses has recorded, was occasioned by the birth of his son Noah. "And Lamech lived an hundred eighty and two years, and begat a son. And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." The evil which was felt and deplored was the curse of God on the soil, which made labour and toil necessary to render it fruitful for the support and comfort of man. The comfort expected was a cessation, or at least an alleviation, of toil in providing for the maintenance of life; and the instrument of affording that comfort was Noah, whose name was prophetically given him in reference to it, the name imposed by Lamech on his son signifying *rest*. It has been supposed that some facilities to be produced by the inventions of Noah after the Flood in the art of husbandry, is that which is intended by this prediction: but surely this cannot be all that was proposed by the inspiring author of a prophecy which has been, under his influence, recorded for the benefit of succeeding generations.

We know that Noah, as the builder of the ark of safety for himself and his family, was an illustrious type of Christ,* as that ark was of

* Pet. iii. 20, 21, 22. Noah was an eminent type of the promised Messiah, 1. As he was a prophet, or "preacher of

a spiritual salvation. "This" salvation (says Jehovah)* "is as the waters of Noah unto me: for as I have sworn that the waters of Noah shall no more go over the earth, so I have sworn, that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." The prophecy of Lamech, like this of Isaiah, waits for its full accomplishment in the millennial period of the church.

The curse on the ground was to have a double general result, first, in an universal deluge, and, secondly, in an universal conflagration. Noah, in his literal character as the founder of a new world by means of a preservation of man in the ark, was to afford comfort in relation to the universal deluge; and in his typical character of the representative of the promised seed, by illustrating the eternal salvation of sinners through faith in his name, was to afford comfort as the founder of new heavens and a new earth in which should dwell righteousness. If the spirit of

righteousness:" 2. As he was a priest, and offered sacrifice from which Jehovah is said to have "smelled a sweet savour." (Comp. Eph. v. 2. with Gen. viii. 21. 3. As he was the patriarchal prince of a new world. 4. As he was the subordinate author of a salvation, which symbolized that of the Divine Saviour of his family, the church.

* Isaiah lv. 9, 10.

prophecy instructed Enoch to predict the second coming of Christ,* (and doubtless his first coming also, on which the second depends) and the grand object of his appearance; what should prevent our seeing in the prediction of Lamech the same glorious subject, conveyed indeed in symbolic language, but, as that language was the usual medium of Divine communication, illustrating by a parable the prospects of the faithful to the end of time? The picture of the blessed results of Divine interference is borrowed from the images of a newly fertilized earth. In no other way than as a type of Christ, could Noah be the comforter of his father and other antediluvian believers. They had no personal interest in the restoration after the deluge, but as that restoration was a figure of the restitution of all things, for which a few persons before the flood, "having the first fruits of the Spirit, groaned within themselves, waiting for the adoption, to wit, the redemption of the body."

If such information were given to Enoch and Lamech, why may we not suppose, that God intended to convey similar instruction to the mind of Adam? A Saviour had been promised who was to remove the curse incurred by the great transgression. But it was necessary that the apostacy and its attendant curse should be

* Jude 14, 15.

memorialized, in order that the promised salvation might be kept in mind through successive generations and be duly valued. The curse removed from Adam, by faith in the promised seed, was to rest as a memorial on the ground he was to cultivate by his toil and labour for his daily sustenance. The sentence passed on the ground on account of his sin, would, if thus understood, continually remind him of the curse he had entailed on himself and his posterity, of the effect of that curse in the natural sterility of the human heart, of the toil and labour of redemption, the future travail of the Redeemer's soul; and of the necessity of working out his own salvation with fear and trembling. Taught of God, he would consider, while pursuing his daily task, that his own heart was "God's husbandry," and that, by due cultivation, its desert was to become as the garden of the Lord from which he had been expelled. And he would be comforted, in regard to his posterity whom he had involved in ruin, while engaged in meditation of Him who was to "bruise the serpent's head," and, finally, to obliterate the curse to which the temptation of the Wicked One had given rise.

It is true: he was told that he must return to the dust from whence he was taken; but death is a blessing to believers. It is the termination of their toil and labour, corporeal and spiritual. —It is the total removal of every thing that

memorialized the curse.—It is the divestiture of our prison garments. The dissolution of soul and body, with respect to believers, appears to be regarded in Scripture not as a part of the curse, though it is a memorial of its having once existed; for it is said that "whosoever liveth and believeth in Jesus shall never die:" he "is passed from death unto life." "There is no condemnation to them who are in Christ Jesus."* It is admitted that "flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption: but it is the privilege of the believer to be assured, that this corruptible shall put on incorruption, and this mortal, immortality, and that death shall be swallowed up in victory. And if Adam was enabled, by Divine instruction, to reason on the promise that the seed of the woman should bruise the serpent's head, or remedy the evil which transgression had introduced, he would connect that promise with the return of his body to the dust, and infer the future resurrection of his body, as well as the salvation of his soul, from the promise of the incarnate Redeemer, the Saviour of both. I see no reason for denying that knowledge to the first convert to the faith of Christ, which we know to have been vouchsafed to his believing descendants before the appearance of Jesus in the flesh.†

* See *Vitringa's Observationes Sacræ*. Lib. ii.; and the homily of our church *against the fear of death*.

† Job xix. 23—27. The translation of Enoch taught the same doctrine.

Thus, my friend, have I given you my views of the revelation of mercy made to the progenitors of our race—a revelation which may be considered as the root with which all subsequent manifestations have been connected. In my next Letter I shall consider the intelligence on this subject which was discovered by our father Adam; and the commencement of that series of typical illustration which by Divine institution kept the promise in remembrance until it was fulfilled.

But before I conclude my present letter, long as it is, I must observe, that I think both the exuberance of Divine goodness, and the capacity of Adam to comprehend the revelation of it, have been degraded by some of those who have written on the subject. God has been represented as doling out the communication of his mercy as if he grudged to his fallen creature the consolation which his state required; and Adam as little better than a savage, and incapable of reasoning on the great truths revealed to him. But, short as the memoir of Moses is, it contains enough to confute such unworthy statements. God, no doubt, furnished his penitent creature with a ground of hope sufficiently explicit for all the purposes of faith and practice; and I conclude that the mental faculties of our progenitor, though degraded by sin, were far superior to those of his descendants. Though by his fall he lost his purity, he did not thereby lose his reasoning

powers: and what these were, we may infer from the wisdom he showed in assigning appropriate names to all the animals which were brought to him in order to be characterized according to their forms or instincts.* The subject of redemption must have interested all his soul; and it may be concluded that, situated as he was, and possessed of a mind penetrating and logical, he would eagerly catch at every hint, and infer from the gracious intimations afforded him, those consequences which were so essential to his own peace of mind and to "a good hope towards God."

I am, my dear friend,

Your's truly,

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* See Stillingfleet's Orig. Sacr. B. i. cap. 1. Sect. 3. Bochart's Hieroz. *p.* 1. *l.* i. cap. 9.

LETTER XIV.

THE CREED OF ADAM, THE INSTITUTION OF SACRIFICE, &c.

MY DEAR FRIEND,

THE probable conclusion to which I led you, at the close of my last letter, respecting the intelligibility of the revelation of mercy afforded to our first father Adam, his capability of understanding it, and the use he made of it, is raised from probability to certainty by the anecdote in the record which follows the account of the several sentences passed, respectively, on the serpent, on the woman, and on him. The notice is concise, but it is sufficient to show that the mind of Adam, enlightened by the Holy Spirit to understand what had been communicated to him, embraced, at one comprehensive grasp, the whole range of the Divine plan, and entered fully into the purpose of God respecting himself and his posterity. Indeed, it is not easy to conceive how his mind, distressed as it must have been by reviewing what was past, and by anticipating what was future, in relation both to himself and his descendants, could have been

pacified without an explicit knowledge of the scheme of redemption. The verse to which I refer may be considered as the creed of Adam, exhibiting a confession of his faith and hope. It may be compared with that of Thomas at a far distant period, when he exclaimed, in an expression of wonder, love, and praise, "My Lord and my God;" or with that of St. Paul, "I know whom I have believed." It would be difficult to discover a more natural, or a more satisfactory mode by which he could have testified the extent of his knowledge, the vigour of his faith, and the ardour of his gratitude; or by which he could have conveyed to posterity a basis for their faith and hope.

The historian proceeds to record this significative act of Adam by saying, that "Adam called his wife's name Eve, because she was the (appointed) mother of all living." An inquiry into the meaning of the name, and the reason of its assignment, will justify the view which I have taken of the act.

The proper name of *Eve* signifies *the manifester*.* It was given to her by Adam in the spirit

* "חוה To declare, discover, show. Job xxxii. 6, 10. Ps. xix. 3. From this root, Eve, as we pronounce her name, was called חוה i. e. *The Manifester*, Gen. iii. 10. *because she was*, or *was to be*, the mother כל חי *of all that live*, i. e. to God spiritually, as being the mother of Christ, the seed already promised, ver. 15, who is the life of believers. See John i. 4. xi.

of prophecy; for it related, literally and spiritually, to what was future, and indeed to what is still future. It describes a chain of events reaching from the time of its utterance to the consummation of all things. The mind of the first prophet (for such was Adam) was enlightened by Divine influence, explaining, as in all other cases, the word of revelation. Without this objective light furnished by the revelation he had received, and subjective light, aiding and sanctifying his mental faculties, Adam could have known nothing of the secret purposes of the Divine will.* The name, literally, arose out of the universal maternity of the first woman. But, if this be all that was intended by it, no reason can be assigned for the position in which Moses has recorded the anecdote, nor for the time when, according to that position, Adam assigned this name to his wife. Immediately after his creation he was informed, by the blessing pronounced on him, "Be fruitful and multiply and replenish the earth," that all future generations were to spring from his marriage with the woman whom God formed to be an help-meet for him. On this subject he derived no additional light or certainty from his inter-

25. Col. iii. 4, but especially 1 John i. 2.; where, in the expression, *The life was manifested,* the Apostle plainly alludes to the very *name* given to Eve, and the *reason* of it."—*Parkhurst.*

* See Magee on the Atonement. *p.* 300. 1st Edit.

course with Jehovah after his fall. He had before given her the name* of woman, as being the counterpart of himself; and some new reason, arising out of the circumstances which had subsequently taken place, and of the revelation which had been made to him, seems necessary to account for the change of name which, immediately after that revelation, he assigned to her.

Would it not be natural to infer from the order in which the anecdote is placed by the historian, interrupting as it does the order of his brief sketch of facts by the introduction of a seemingly trivial circumstance, that there is some mystery couched under the letter of the anecdote, even if there was nothing in the *name itself,* or in the *reason* given for it, to confirm that inference? Does it not seem probable, from the assignment of this name, immediately after the promise of the conquering seed of the woman, that it has some relation to the birth of the conqueror; and why, it may be further asked, if it had no such relation, did Adam give a name to his wife on account of her being appointed the universal mother, rather than to himself as the universal father? His selection of her to receive the name seems to be the echo of faith to the promise he had received, that the seed of *the woman* should bruise the serpent's head.

* אשה *woman* is the feminine of איש *man.*

But that which is rendered probable by the position of the anecdote, is confirmed by the meaning of the name. I am aware that the name has been derived from a root which signifies *to live*, in order to make it correspond with the reason given for its imposition. But this etymology requires the change of a radical letter, which is altogether unnecessary, since the notion of *manifestation* or *disclosure* is better adapted to that reason when properly understood. The Redeemer of man was as yet, and would be till his incarnation, *the secret*, or *wonderful* person;* but the incarnation was the *manifestation* of God in the flesh, derived from a daughter of Eve, or the successional woman to whom the name was given. This Divine Person hath life in Himself, independently as he is Jehovah, and derivatively, yet in a way peculiar to Himself, as he is the constituted Mediator through whom life is communicated to fallen creatures. He was known to Job as the *living* Redeemer, by which title the patriarch seems to have intended more than his pre-existence, even to proclaim his faith in his expected Redeemer as the Author and Giver of spiritual and eternal life. St. John, in the beginning of his Gospel, speaks of THE WORD, quickening by his effluence the spiritual world,

* See Judges xiii. 18, 19. and Isa. ix. 6. And see Bp. Patrick on the former passage. Comp. Isa. xlv. 15.

as the light of the sun does the natural. "In him was life, and *that* life was the light of men." But still more fully to our purpose, the same Apostle, after characterizing the promised seed by his personal Title, THE WORD OF LIFE, a title which belonged to Him from the time that He revealed Himself to Adam as the Saviour of mankind; adds THE LIFE was *manifested*, and we have seen it, and bear witness, and declare unto you THAT ETERNAL LIFE which was with the Father and has been *manifested* unto us."*

Eve then received her name from the promise that she should be the mother of that seed† who is the Resurrection and the Life, in whom whosoever believeth shall live though he die, and whosoever liveth and believeth in him shall never die. Independently of this, the prospect of children, in the circumstances to which Adam had reduced them by his transgression, could afford

* Η ΖΩΗ. The verb ην is in the preterimperfect tense, implying what had been from the beginning, is now, and ever shall be. "Which *was* with the Father." 1 John i. 2.

† "Some think she was called *Ishcha* before, and now he changed her name unto *Eve*, in belief that God would make her the mother of all mankind, and of the promised seed particularly; by whom (as D. Chytræus adds) he hoped to be raised from the dead to immortal life." *Bp. Patrick.*

Eva nominatur *mater omnis viventis*, quia mater esset futura ac origo *ejus, qui causa foret omnis vitæ* eorum, qui mortui in peccato per eum *vivificarentur*; h. e. Christi. *Fabricii Christologia. P.* 204.

no ground for that gratulation which the anecdote seems to express. Independently of THE PROMISED SEED it can hardly be supposed that Adam would have given his wife a name which would continually remind him of the misery which he had entailed on his most remote posterity.

But the prophecy of Adam (for prediction is certainly implied in the name of Eve,) had a further reference to the mystical body of Christ, his church, of which Eve was a lively type, in her derivation of existence from the first Adam, in her subjection to him, and dependence on him. He was, typically and subordinately, her prophet, priest, and king. Now the two grand eras of the figurative dispensation are marked by the first promise in Paradise and its renewal to Abraham; and the two chief types of the church of God are Eve and Sarah;* and the typical character which they both sustain, is derived from the eminence of their station in the genealogy of the Promised Seed, the Benefactor of all nations. The church which Eve symbolizes, in its spiritual circumstances resembles her in the natural circumstances of her derived life and being. "We are members," says St. Paul, alluding to the formation of the first woman, "of his body, of his flesh, and of his bones."†

* See St. Paul's Allegory, Gal. iv. 22.

† Μελη εσμεν τ⸗ σωματος αυτ⸗, ΕΚ της σαρκος αυτ⸗, και ΕΚ των ὀστεων αυτ⸗· "We are members of his body, *(derived)*

He "is our life." Eve, therefore, as a type of the church of God, is the mother of all who have been made spiritually alive, or, in St. Paul's words, "the mother of us all," who are federally interested in "the Second Adam, the Lord from heaven."*

What then may we suppose the first prophet to have further intended by the name he gave his wife? He seems by faith to have foreseen, that a church would exist among his descendants to the end of time, corresponding with the type exhibited in the person of Eve;—that this church would have to maintain a conflict, co-existent with its state on earth, with the Serpent and his adherents; that however, "its life" being "hid

from his flesh, and from his bones." Eph. v. 30. i. e. the mystical body of Christ derives its existence from Christ as Eve did from Adam, who said of her, after her formation and in allusion to it, "This is now flesh of my flesh, and bone of my bone."

* "The first typical delineation of Christ occurs in the very beginning of the Pentateuch. As Adam is the head of the natural world, so is Christ of the spiritual; consequently, by exactly inverting the character of Adam, we obtain a complete description of the character of Christ. Death was the result of Adam's transgression; life everlasting is the fruit of Christ's perfect obedience. The first Adam was made a living soul; the last Adam a quickening spirit. As the one was prior to the other in point of time; so does the natural state of man precede his spiritual regeneration. All men bear the image of the earthly; and all Christians bear the image of the heavenly. For as Adam is the natural father of the whole human species; so is Christ the spiritual father of many children." *Faber's Hor. Mor.* Vol. ii. *p.* 134.

with Christ in God," no vital injury could be inflicted by the Serpent's poisonous fang;—that it should survive the conflict; and having suffered with Christ, should also be glorified together with him.

Such, my friend, was the creed of our forefather Adam, expressed indeed in figurative language, but with sufficient clearness to be understood by all those who know how to apply the key of fulfilment to the wards of prophecy. And why should it be thought incredible, that God should have communicated to one who holds so high a station in the sacred record, as the first believer in Christ, and the first and most significant type of Christ, the information which we suppose him to have obtained? Why should Enoch, or Job, or even David, or Isaiah, be supposed to have known more than Adam of that which was equally important to them all, or, perhaps, more important to *his* comfort than to *theirs*, since they were not placed in the same representative and federal relation, in which he had stood, to posterity? I can see no reason for denying to the creed of Adam the utmost meaning it will bear.

Having endeavoured to explain the anecdote of Adam, which the historian has interposed between the first revelation of mercy and the institution of the ceremonial rites by which that revelation was to be illustrated and preserved till

life and immortality were brought to light by the Gospel;* we proceed to consider the evidence which is furnished by the record, in proof that those rites commenced, by Divine institution, immediately after the fall, and so soon as a clew to their meaning had been furnished by the first promise. The historian after relating the act of Adam's faith in the woman-born Saviour, adds, "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them."

The literal interpretation of this fact involves no difficulty. It amounts to no more than this,

* 2 Tim. i. 10. "In this text the Apostle speaks of *the grace* or *favour which was given* or *promised* (see Tit. i. 2.) *to us in Christ Jesus before the world began*, φανερωθεισαν δε νυν, *but is now made manifest*, δια της επιφανειας, by the appearance of our Saviour Jesus Christ, (comp. 1 Tim. iii. 16. 1 Pet. i. 19, 20.) *who hath* actually *overcome death*, namely, by his death, (comp. Heb. ii. 14.) *and hath brought life and incorruption to light by the Gospel*; i. e. not *the doctrine* but *the thing*: Christ by *actually rising* from the dead, and causing this important *fact*, as fulfilled in and by Him, to be published by the Gospel, (see 1 Cor. xv. 1—4.) having *manifested* or exemplified *in his own person* that *life and incorruption* which shall be the happy lot of all true believers. (see 1 Cor. 42, 50, 55.)——The word φωτισαντος is not (as too many have imagined) in this passage opposed to the *obscurity* of the doctrine of life and immortality before the coming of Christ; but plainly to God's preceding *purpose* or *promise* of what was afterwards *really fulfilled* in our Redeemer, as a pledge of what should likewise be accomplished in all them that are *His*. See 1 Cor. xv. 23.

"Observe, however, that the Apostle's term is not Αθανασια, *immortality*, but Αφθαρσιαν, *incorruption*, as referring to the resurrection of the body. Compare Acts xiii. 36—37." *Parkhurst*.

that the fig-leaf covering which Adam and his wife had provided for themselves being unsuitable for the purpose, God in his goodness provided them with better clothing. But is this all the information that was intended to be conveyed? Was this a circumstance of sufficient importance to be recorded in a brief narrative of the most momentous facts, where we might expect every line to be pregnant with what would be interesting to the latest posterity? Was it necessary that God Himself should be introduced in such a transaction, and that he should be spoken of as the agent in it? These questions lead to an inquiry for some symbolic meaning in this act of grace; and that such a meaning was intended will appear from the homogeneity of the narrative throughout all its parts, and from various other considerations.

The time when the transaction occurred is not to be overlooked. It was after the conviction of the offenders, and after the intimation given them of the plan of mercy, laid on their behalf, that "the Lord God made coats of skins and clothed them." The transaction was an explanation and a confirmation of the verbal promise of grace. It showed how THE SEED of the woman was to accomplish the work which was given him to do. The materials of the clothing are also remarkable. Why was it not manufactured of the wool of animals, or of some vegetable substance? Such

a texture, in such a climate as Eden, would have been more conducive to bodily comfort; but it would not have answered the symbolic purpose of this Divinely manufactured clothing.

There is a high probability,—I believe, I may say a certainty,—that the sacrifice of *animal* victims, as a typical atonement for sin, was, in its institution, co-eval with the promise of a Saviour. I agree fully with the present learned Archbishop of Dublin, when, in a note to his sermons on the Atonement, he says, "The event which, according to the (true) principle of sacrifice, gave birth to the establishment of the rite, seems obviously to determine *the time* of its institution. The commission of sin, and the promise of a Redeemer being the grand objects of its reference, no period seems more fit for its appointment than that at which sin first entered, and the promise was first delivered; that is, the period immediately succeeding the fall. And, indeed, the *manner* in which the first sacrifice recorded in Scripture is introduced in the narrative, strongly indicates the pre-existence of the rite; the phrase used by Moses intimating, as Kennicott has shown in the second of his two dissertations (P. 177—183,) *a stated time** for the performance

* מקץ ימים, *at the end of days*, (marg. reading) probably the termination, or last day, of the week, the Sabbath, or day of rest and worship. Then it was that Cain and Abel brought

of this duty; and the whole turn of phrase marking a previous and familiar observance.

"If, then, sacrifice be admitted to have been coeval with the fall, every argument which has been adduced to prove that Abel offered sacrifices in obedience to the *Divine injunction*, will apply, with increased force, to show that Adam must have done the same. Scripture also supplies additional confirmation, by the fact which it relates, of the first pair having been, by the express command of God,* clothed with the skins of beasts. Much as some have endeavoured to depreciate the value of this fact, it will be found, when more closely examined, to supply a strong evidence on this head. That the beasts whose skins were allotted for covering to our first parents, had been slain, is natural to suppose; as it is not reasonable to think that any animals had died of themselves so soon after the creation, and without having yet experienced any severities of climate or situation. Now there were no purposes for which they could have been slain, unless those of food, sacrifice, or covering. That they were not slain for food has been sufficiently established.† Neither can it be admitted that they were slain merely for covering; since

their several offerings to the appointed place set apart for the purpose. See Letter XVI.

* Rather his direct act.

† Note 7 to the Second Sermon. 1st Edition.

it cannot be supposed that Adam would, immediately upon the sentence of the Divine displeasure, have dared to kill God's creatures without his permission; nor is it likely that God should order them to be slain merely for their skins, when he could have supplied man with sufficient covering with their hair and wool; and when the flesh of the animal not being permitted for food, there must have been an unnecessary waste of the creatures. It follows then that they had been slain with a view to sacrifice. This alone supplies an adequate reason. The *whole* of the animal (if the offering be supposed an *holocaust*, as there is good reason to conclude all to have been till the Mosaic institution) would here be devoted to the uses of religion, except the skin, which would be employed for the purpose of clothing; and even *this* might not be without its moral and religious end, as it might serve to our first parents for a constant memorial of their transgression, of the death which it merited, and of the Divine mercy by which it was withheld."*

How deeply affecting to our first parents must the act of putting an animal to death for the expiation of their sin have proved! Unaccustomed as they were to the agonies of dissolving

* Magee on the Atonement. Note 55 to the Second Sermon. 1st Edit. *p.* 363.

nature,—unfamiliarized to the sight of streaming blood, and of a cold motionless corpse,—how strong the evidence afforded of the nature of sin, and of Divine displeasure against it! And connecting, as they were taught to connect, all this evidence with the first promise, and with the expectation thereby given of the substitution-sufferings of the incarnate God, O how influential the views of Divine love which must have pressed on their penitent minds! But to us, who have witnessed the reality in the sufferings of Christ, that reality ought to be much more influential than the picture, striking as it was, could have proved to them.

The symbolic intention, then, of the Divine act which Moses has recorded, was twofold. It implies the offering of animal victims as a typical atonement for sin; and it expresses the use made of the skins of those victims, when we are informed that "Unto Adam and to his wife did the Lord God make coats of skins and clothed them." This investiture with what had been derived from a sacrificial rite, afforded the liveliest emblem that can be imagined, of that righteousness which is connected with the sacrifice of the great Antitype, and which justifies the ungodly. The clothing was Divinely provided and Divinely applied. The garment was the workmanship of God, appearing to our first parents in fashion as a man, and He, with his own hands, put it on

them. How rich and beautiful is every stroke of the artist's pencil in the exquisite painting of this chapter!

Let us, my dear friend, endeavour to realize to our own souls the happy change which must have taken place in the feelings of our first parents under the reviving influence of the first promise, and on finding themselves clothed by the immediate hand of God their Saviour with the emblematic skins of victims which had just been offered, by Divine direction, in atonement for their sin, on the altar of Divine justice; clothing that afforded so clear a representation of that garment of salvation, the robe of righteousness, provided for sinners in the obedience of "the Lamb of God" who was to offer himself up, in the fulness of time, as a sacrifice for the sins of the world. With what holy indignation and grateful delight, must they have cast from them their miserable fig-leaf covering, in order that they might be clothed by the hand of infinite mercy in better raiment; and with what humble and devout adoration must they have regarded their heavenly Benefactor during the process that is described! I could pursue this delightful subject further, and dilate on the three cardinal doctrines of the Gospel, as taught by this beautiful hieroglyphic,—viz. the doctrine of atonement by vicarious sacrifice,—that of justification by imputed righteousness,—and the application of

both to the heart by omnipotent influence,—were I not assured that your own mind will pursue it, and were I not reminded that I have other pictures of grace before me that will need some explanation.

I cannot however abstain from reciting the views of the doctrine of imputation which I find stated by two of the brightest luminaries of our own church. "Such we are (says our judicious Hooker) in the sight of God the Father, as is the very Son of God Himself. Let it be counted folly, or frenzy, or fury whatsoever; it is our comfort and our wisdom; we care for no knowledge in the world but this, that man hath sinned, and God hath suffered; that God hath made Himself the son of man, and that men are made the righteousness of God,"* In like manner Bp. Andrews, in his discourse on "Justification in Christ's name," says, "He is made righteousnesse to us, that we may be made the righteousnesse of God in Him. Which place (viz. 2 Cor. v. 19, and 21.) St. Chrysostom well weighing; This very word δικαιοσυνη (saith he) the Apostle useth to express the unspeakable bounty of that gift; that he hath not given us the operation or effect of his righteousnesse, but his very righteousnesse, yea, his very selfe unto us; marke (saith he) how every thing is lively, and as full as can be imagined. Christ one, not only that had done

* *Discourse of Justification.* Section vi.

no sinne, but that had not so much as knowne any sinne, hath God made, (not a sinner, but) sinne itselfe; as in another place (not accursed, but) a curse itselfe: sinne, in respect of the guilt; a curse, in respect of the punishment. And why this? To the end that we might be made (not righteous persons; that was not full enough, but) righteousnesse itselfe; and there he stays not yet, and not every righteousnesse, but the very righteousnesse of God Himselfe."

The first act of typical sacrificature to which the narrative alludes, was not intended to be a single and insulated act. It was to be continued, to be repeated (perhaps daily, as under the Mosaic dispensation) till He came to whom the type pointed. Hence provision was made for its perpetuation, of which provision Moses proceeds to give an account.

This account is prefaced by the expulsion of Adam and his wife from the earthly Paradise, that, by a state of discipline in another school, they might be prepared for the heavenly Paradise. The expulsion and the reason given for it are thus described. "And," or rather *Then*,* denoting a succession of action—Then "the Lord God said, Behold the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the Tree of Life,

* See Granville Sharp on the conversive Vau.

and eat and live for ever.*—Therefore" (or rather, *Then)* "the Lord God sent him forth from the Garden of Eden to till the ground whence he was taken."

This is the account which Moses has given of the Divine procedure after the first revelation of mercy, and of the gracious object which it had in view. The brevity of the narrative, and its figurative character, involve this part of it in peculiar difficulty. But amidst the difficulties which arise, one point is perfectly clear, viz. that "JEHOVAH ALEIM speaks of more than one person, when he is speaking of Himself. No torture of criticism can make this mode of expression consistent with the antitrinitarian scheme. To say that God associated the angels with Himself, is to put Him and them on a level, and may be justly charged with blasphemy against his adorable perfections. Besides, as the ALEIM in the lying assertion of the Serpent in ver. 5, must be identified with the pronoun US in ver. 22, the word ALEIM, in the former place, must, on this interpretation, include both Jehovah and his

* The sentence seems to be elliptical. It may be supplied thus from the following verse: "And now" *his removal from Paradise is become necessary,* "lest he put forth his hand, and take also of the Tree of Life and eat and live for ever." The adverb "*also*" refers to the former act in respect to the Tree of Knowledge, and implies a resemblance between it, and the eating of the Tree of Life, under the circumstances in which he was "*now*" placed.

angels, or Jehovah could not say, "as one of *us*," but must have said "as one of *them*." The plurality of the word ALEIM has been disputed in opposition to the fullest evidence ;* but the plurality of the pronoun US (especially when one among others is mentioned,) admits of no dispute.

The difficulties of the passage are, however, many and great. It may be asked—Does the numeral *one* refer exclusively to any particular Person in the Godhead, or does the resemblance spoken of relate to the Divine Persons indiscriminately?—Does the declaration imply sarcasm or commiseration?—In what sense is the assertion to be understood, that the man was become as one of the ALEIM, to know good and evil?—Did the Divine Speaker mean to assert that the man *was* become like one the Aleim, or that he *wished* and *expected* to become so by eating the forbidden fruit?—How was the state of Adam after his fall a reason for his expulsion from Paradise, and was that expulsion an act of mercy or of anger?—Is the Tree of Life, of which Adam was not now to eat, to be considered in a real or a sacramental light; and is the effect attributed to a participation of its fruit, real or supposititious?—An answer to these questions, if I can give a satisfactory answer to them, will clear up most of the difficulties involved in this part of the narrative.

* See Letter V. *p.* 69, 70.

Let us inquire, then, "whether the numeral *one* refer exclusively to any particular Person in the Godhead, or whether the resemblance spoken of relate to the Divine Persons indiscriminately? —It has been maintained by those who have interpreted the name of the prohibited tree to be derived from an *experimental* knowledge of Good and Evil which it was to convey, that the resemblance spoken of must refer exclusively to the second Person in the Godhead, and that it refers to Him by a prolepsis in respect to the time of his incarnation, sufferings, and death. But we have proved this explanation of the character ascribed to the prohibited tree to be unfounded;* for it certainly did not communicate to those who ate of it the knowledge of good. And as Jehovah had not then been incarnate, he could not be the pattern of which Adam was become the copy; but, rather, Adam was the pattern, of which Jehovah by his incarnation was to become the copy. The latter was to be "made in fashion as a man." We must, I think, therefore conclude, that the resemblance intended is general, and not that of any one Divine Person, exclusively of the others.

But, further, "does the declaration imply sarcasm or commiseration?" In the preceding parts of the narrative we have discovered nothing

* See Letter X.

but the tenderest pity towards the fallen pair, and, in what remains of it, we shall find, exclusively, the same emotions expressed in the Divine conduct. I do not indeed mean to say, that the declaration conveys no sarcastic reflection on the lying assertion of the Tempter; but so far as man, fallen and to be redeemed, is concerned, the attributes which Jehovah afterwards claimed in disclosing his character to Moses belong to Him, and are discovered in the whole of this transaction. On this occasion, as well as on that which followed it, "The Lord passed by and proclaimed —THE LORD, THE LORD GOD, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin; and will by no means clear the guilty." The compassionate character of the declaration, concerning Adam and his wife, will more fully appear while we are endeavouring to solve the remaining difficulties which have been stated.

We proceed then to inquire,—In what sense the assertion that Adam was become as one of the Aleim, to know good and evil, is to be understood; or, whether the Divine Speaker meant to assert that the man *was* become like one of the Aleim, or that he *wished* and *expected* to become so, by eating the forbidden fruit?—The event seems to solve this difficulty; for Adam so far from attaining any further resemblance to God

beyond what had been impressed on him at his creation, in "knowledge, righteousness and true holiness," lost by his transgression the moral part of that image. He acquired the image of the fallen spirit to whose temptation he listened. He became, "earthly, sensual, and devilish." The declaration therefore referred, as I conceive, to the expectation which the man had foolishly formed on the sanction of the Tempter's falsehood; and perhaps the Hebrew verb would bear to be rendered, the man *was to become*,* or *would become* (i. e. wished to become) as one of us: He aimed at an increase of knowledge, of independence and self-sufficiency; but how is he disappointed! The declaration of Zophar, in relation to the prevalence of the same spirit, "the lust of the mind," among the fallen posterity of Adam, may be parallelled with the assertion respecting Adam: "Vain man would be wise, though man be born like a wild asses colt." This vain and wicked supposition and expectation will be found to correspond with the reason which is built on it for man's expulsion from Paradise. The supposition is that of the Deist who rejects Divine revelation, and fancies his own reason adequate to the discovery of truth and the attainment of happiness: it is the sin and folly of all those,

* The verb substantive is used in almost the same sense in the preceding verse. "Because she *was to be* or *to become* the mother of all living:" she had then no child.

among Adam's descendants, who, rejecting the means of happiness which God has ordained, think, in the pride of their hearts, that they can secure their own welfare independently of his gracious institutions.

This leads us to inquire further—How the state of Adam, after his fall, became a reason for his expulsion from Paradise, and whether that expulsion was an act of mercy or of anger?—I have no hesitation in considering the expulsion from Paradise as an act of unmixed mercy, connected, as a link of the golden chain, with all the other acts of infinite compassion which Moses has recorded. In his state of innocence, through the lying insinuations of the devil, a spirit of pride and self-sufficiency had found access to the heart of man, and had gained possession of it. As now become a fallen creature, corrupted and weak, he was in greater danger of being again overcome by the same devilish temper, than he was before; notwithstanding his present penitence, submission, and gratitude. He might be tempted, by his insidious enemy, to have recourse to the sacrament of the now broken and frustrated covenant of personal obedience, instead of relying on sovereign grace; to neglect the instituted means of atonement, and to eat of the Tree of Life, in order to obtain salvation thereby. To preclude the possibility of this act of ideotcy, in a literal sense; and thereby to teach Adam and all his

posterity the heinous guilt and egregious folly, which are evinced by the temper and spirit which that act was intended to symbolize, was indeed an act of mercy to Adam and to us. The doctrine of the New Testament, so often and so strongly inculcated, that "by the works of the law can no flesh living be justified" was the spirit of that act of mercy which expelled our first parents from the terrestrial Paradise.

For "the Tree of Life" was, as has been already proved, a sacramental tree. Its fruit was an outward and visible sign of inward and spiritual blessing. That blessing was the favour of God, in which only there is *life*. A participation of its fruit was, on the part of the Divine Ordainer of the sacrament, a pledge of his favour; and, on the part of the receiver, the act of eating betokened a spirit of dependence, submission, and communion with the Giver. The fruit of this tree had no virtue to communicate immortality either to the soul or body of the partaker. Immortality was a creation-attribute of the human soul independent on its obedience or disobedience, though the happiness of that immortality was suspended on a compliance with prescribed terms. The object therefore of the act of folly into which Adam was in danger of being led after his fall, was not to secure an immortality which, without a restoration to Divine favour, could only be a curse to him and his

posterity; but it was to remedy the mischief which had been done, and to re-establish himself in the favour of God. This could only be effected by an adequate atonement for sin, and therefore any application to the sacrament of the covenant of works would not merely leave him where it found him, under guilt and condemnation for the past transgression; but would be a renewal of the rebellion against God into which he had before fallen.

The effect therefore which, it is supposed by the Divine declaration, Adam might attribute to the act of eating the fruit of the Tree of Life is altogether *supposititious,* and would arise from a cardinal error, similar to that which prevailed among the Jews in St. Paul's time, who "being ignorant of God's righteousness, and going about to establish their own, refused to submit themselves to the righteousness of God," even that vicarious obedience unto death, whether in type or reality, which was essential to the attainment of pardon, holiness, and heaven. This second error would be worse than the first. The first consisted in *a supposition* that the fruit of the Tree of Knowledge would communicate wisdom and independence of God the Creator: the second would consist in *a supposition,* equally unfounded, that eating of the Tree of Life would secure pardon and acceptance with God the Saviour, to a sinner under condemnation for guilt already

contracted. This second error would be worse than the first: for the first was pardonable through a Divine atonement; but the second, being a rejection of that atonement, would leave the soul in a state of condemnation in which nothing could be experienced but "a certain fearful looking for of judgment and fiery indignation which shall consume the adversaries" of the merciful scheme provided for "the justification of the ungodly."

The gracious reason of the expulsion from Paradise is now fully apparent. Man was sent forth from the sacred inclosure into the world at large, a pilgrim and a stranger in it, to employ his animal energies in the task of cultivating "the ground from which he had been taken," and which lay, for his sin, under the curse of God, in order to his corporeal support; and with all his mental energies to cultivate the soil of his own heart, or, in the Apostle's words, "to work out his own salvation with fear and trembling." This was to be his employment, till the discipline was completed, and he became meet to be a partaker of the fruits of a better Paradise, and to feast on the fruit of the antitypical Tree of Life, whose leaves are now appointed for the healing of the nations.

The remaining part of the chapter is an account of the institution of the ceremonial ritual, of which we find so many traces in the course of

the patriarchal history. The account is this: " So," or rather *Then,* " He drove out the man, and" (*then*)* He " placed at the east of the Garden of Eden Cherubim and a flaming sword which turned every way, to keep the way of the Tree of Life." A consideration of this verse, and of the light which other Scriptures shed upon it, will occupy some succeeding letters: In the mean time

I remain

Your's truly,

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* The vau is conversive, and denotes a succession of acts in both instances.

LETTER XV.

PRELIMINARY REMARKS ON THE CHERUBIC SYMBOLS.

MY DEAR FRIEND,

THE compassion shown to our first parents, after their fall, by their gracious Creator, who came down to visit them in order to bring them to repentance, and to discover to them his purposes of mercy, has been the subject of some preceding letters. This Divine compassion appeared richly in the primary promise of redemption, and in the illustrative rite of sacrificature, the institution of which accompanied that promise. The conduct of the Divine Person who appeared to the disconsolate ancestors of our race, reminds one, though the comparison is very imperfect, of the conduct of Joseph towards his afflicted brethren; when, in order to relieve their deep distress, he cried, "I am Joseph your brother whom ye sold into Egypt."

But the discovery of mercy was not confined to the circumstances I have mentioned. The guilty bosom of a sinner is, even now when all the riches of Divine mercy have been fully disclosed to

view in the person and work of the Redeemer, and when its purposes have been confirmed in the experience of a great cloud of witnesses, with difficulty brought to a state of repose by means of faith in Christ Jesus. The difficulty must have been greater in proportion as the revelation of mercy was more obscure. But God, in the ages that are past, did all that the dispensation allowed, to explain and confirm the foundation of human hope, laid in the proposal of reconciliation through the vicarious obedience of a Divine Surety. The explanation and confirmation of this most gracious scheme was, I am convinced, the object of the CHERUBIC IMAGES, of which we read at the close of the chapter which contains the History of the Fall.

In entering on the reasons which have convinced my mind on this subject, I must beg your concession of two or three preliminaries; which however appear to me so very reasonable as to admit of no hesitation. You will concede, then,

FIRST, *That the short notices found in the book of Genesis, often require and obtain explanation from subsequent Scriptures.* Such, for instance, are the hints which demonstrate the existence of a Divinely instituted ceremonial code previous to the Sinaitic dispensation. These indeed are so numerous as to lead my mind to a conclusion that the additions made by the Mosaic institute consisted chiefly in a reformation of abuses

occasioned by the long residence of Israel in the idolatrous country of Egypt.* Perhaps in some future letter, if you are not tired of the subject, I may point out to you these traces of ceremonial observances, which are too many in number, too early in their origin, and too long and too widely diffused, to admit of their being attributed to chance or human invention. These notices would have been, however, wholly unintelligible, both as to the nature of the observances enjoined, and more especially in their typical intention, had not Moses, in his subsequent writings, furnished the key with its wards complete, and had not the New Testament, and especially the Epistle to the Hebrews, applied that key to unlock the mysteries of the everlasting Gospel. To subsequent Scriptures, then, we shall have recourse for an explanation of THE CHERUBIM.

SECONDLY, you will also concede, *That the*

* See Bryant on the plagues of Egypt. It may, perhaps, be safely conceded, that additions were made to existing institutions, at the time when the ceremonial and moral codes were republished from Mount Sinai, intended, chiefly or solely, to rectify perversions and corruptions, which idolatry had occasioned in institutions which were originally Divine. But to contend, as Dr. Spencer does, that the Mosaic ritual is derived from, or founded on, the practices of idolatry, is to forget that the book of Genesis contains notices of a patriarchal ritual, to which all the grand features of the Mosaic institute may be clearly traced. See *Spencer De Legibus Hebræorum*, throughout.

CHERUBIC *figures were of a symbolical character.** This, at least with respect to every other passage in which they are mentioned besides this in Genesis, is, I believe, unquestioned. I must, at present, take it for granted that they were so, whether as appearing "on the east of the Garden of Eden," on the mercy seat in the Mosaic Tabernacle and in the Temple, or in the visionary exhibitions made to Isaiah, Ezekiel, and St. John.

THIRDLY, *That they symbolize one and the*

* Verisimilime est olim sic usum obtinuisse, (sc. vocandi sacras imagines arcæ operculo impositas, nomine Cherubim) ut vox hæc non figuras simplices, sed e certis animantium formis mixtas, indicaret: adeo ut *Cherubim* apud Hebræos, prout *Sphynges* apud Ethnicos, figuras poeticas et quasi hieroglyphica denotarent. Hac de re persuasum est mihi, quod LXX, quanquam centies occurrat vox *Cherubim*, eam nunquam transferant, sed per χερουβιμ perpetuo reddant: quid autem ita faciunt, nisi quod vox Cherubim illam formarum compositionem notaret, cui exprimendæ impar erat Græcorum lingua? Deinde: satis e Scripturis elucet, et omnium consensu firmatur, Cherubim figuras mixtas fuisse; et tabernaculi templique artifices, communi tantùm vocis usu doctos, earum figuras plane cognitas habuisse: nam apertum est, Deum quid per Cherubim voluit, nullibi distinctè et perspicuè explicuisse. *Spencer de Legibus Hebræorum.* Lib. iii. Cap. iii. Diss. v. Sect. 1. What more distinct description of their form could have been given than that which is found in the first chapter of Ezekiel? The late occurrence of this description, however, proves, that previously to the captivity their form was well understood; otherwise such a description would have been as necessary at the erection of the tabernacle and the building of the first temple, as it was at the building of the second.

same thing, whenever they are mentioned. If a variety of interpretation, without any connexion, be admitted into the language of symbols, the utmost confusion is introduced into typology and prophecy.* There can be no certainty in any explanation of the shadows of the law, nor of the predictions of Divinely inspired Seers, whose language is to replete with metaphor, unless their

* A want of consistency in this point is remarkable in the learned dissertations of Dr. Spencer on the subject. Sometimes he represents the Cherubim as the throne or the chariot of the Deity: at other times he compares them with the heathen images which were considered as the habitation of their Gods, and derives their introduction into the Tabernacle and Temple from the temples of the heathen and the representations of the objects of their worship therein placed. *Deus imagines hasce cherubicas præsentiâ et habitatione suâ decorari voluit.* Ægyptiorum denique simulacra multiformia, hieroglyphica plurimum erant, disciplinæ suæ mysteriis exprimendis (dicam, an celandis) inservientia: erant et Hebræorum Cherubini veluti symbola, Dei et angelorum proprietates maximè insignes adumbrantia. *Spencer. Sect.* iv. *Seraphim* ELOHIM nomine quandoque donantur in codice infallibili. *Id.* Lib. iii. cap. iii. Diss. vii. Sect. vii.

Ex hisce (scil emblematibus) hos quatuor præcipuos veluti consiliarios, quos Græci *Genios*, Ægyptii *Hempthæi Numinis stipatores*, et ad mandata ejus exsequenda promptissimos *nuncios* vocant. Wits. Ægyptiaca. Lib. i. cap. ix. Sect. i. Had Spencer identified the Cherubim of the temple, in their design and object, with those on the east of Eden, he could not have maintained that these images were of Ethnic origin. Mr. Maurice, in his Indian Antiquities, has fallen into the same inconsistency. If the Cherubim were the throne of God, there were two thrones, one on the other; for the mercy seat on which they were placed, certainly bears this character.

figurative modes of expression have some fixed meaning. This is as necessary to the sense of the Bible, as is its proper alphabet to the deciphering of any language. "Certain images," says Bp. Lowth in his Prelections, "borrowed chiefly from nature, express certain other notions less obvious to the understanding, *a constant conformity being observed in the application of them;* and I believe this one thing, if it were diligently studied, would always be of excellent use to explain the meaning of the Hebrew Prophets."

Having stated these my postulates, I proceed to mention the several interpretations which have been given of the CHERUBIC symbols. Some expositors of Scripture have considered them to have been, at least as placed at the entrance of Paradise, *created unembodied spirits,* commonly called *angels,* who were stationed there, armed with flaming swords, in order to guard the way to the Tree of Life, lest Adam and Eve should enter and eat of its fruit. Others, in treating of the animals mentioned by St. John, have maintained that they symbolize the ministers of the Gospel of Christ generally, or the four evangelists in particular. And some have thought that these animal representations were the standards of the four divisions of the Camp of Israel.* It must,

* This opinion of Mr. Mede, and others, is shown to be an

however, be manifest that these differing opinions clash with the third concession which I have required to be made. There is a fourth class of interpreters, who believe that the CHERUBIC figures were emblematical of the EVER-BLESSED TRINITY *in covenant to redeem man by uniting the human nature to the second Person.* This last opinion is that which I espouse, for which I shall first state my general reasons, and then consider the several passages in which the CHERUBIM are mentioned, showing the consistency of those passages with respect to this view of the subject.

1. The etymology of the word CHERUB, plural CHERUBIM, leads me to this conclusion. It never occurs," says Parkhurst, " as a verb, in the Hebrew language, nor is it ever applied to any thing from whence we can collect its ideal meaning as an *uncompounded* word."—" We have already seen," he adds, (and what his proofs are we shall hereafter inquire) " that the *sacred imagery*, to which it was most usually applied, was emblematical of *the great God and our Saviour Jesus Christ.* Tit. ii. 13. Accordingly the Hebrew word רב (ReB or RUB) is one of the highest epithets known in that language, and signifies *great* in power, wisdom, and glory, says Marius de Calasio: doubtless, therefore, it is

invention of modern Jews, by Witsius in his *Ægyptiaca.* Lib. ii. cap. xiii. Sect. 17, 18, &c.

applicable to the true God; and we find it so applied in the Hebrew Scriptures. Ps. xlviii. 3; (comp. Prov. xxvi. 10;) Ezra v. 8; Dan. ii. 45. The letter כ (CH) is indisputably a particle of *likeness* or *similitude;* and we have shown that each compound CHERUB was a *similitude* or *substitute** of THE MAJESTY ON HIGH, or *in the heavens,* as St. Paul speaks, Heb. i. 3. and viii. 1. But what is more rational than to suppose that, in a language so inimitably descriptive as the Hebrew, *Cherub* should also be descriptive of the emblems to which it is applied? And if we consider it as a word, compounded of CHE *like* and RUB† *the majesty,* what can be more so? For then it will literally signify an *emblem* or *representation of the majesty.* When *Cherub* is applied to *one* of the animal forms in THE CHERUBIM, it may literally be rendered *an emblem of a great one;* for, in both the material and eternal TRINITY, *none is* greater or less *than another, but the whole three conditions or persons are* co-agent *together* and co-equal."

2. Another, to me, convincing argument is to be drawn from the station which THE CHERUBIM occupied in the Tabernacle and Temple, and also in the mystic scenery of the book of the Reve-

* Simulacro nomen dare ejus quem simulacrum refert, receptum est apud omnes gentes. *Grotius* Annot in 2 Thess. c. ii. v. 4.

† כ-רוב.

lation which is borrowed from them. In the Tabernacle and Temple THE CHERUBIM were placed upon the mercy seat, the emblematic *throne* of God, the royal seat of THE ALEIM. Whom might we expect to find *upon* that throne in the most holy place, the symbolic residence of Deity? Surely, not ministers of the Gospel, nor even created angels, and much less the standards of the host of Israel; but *representatives* of the TRIUNE JEHOVAH, who alone is spoken of as dwelling there, and to whom all the symbolic acts of the priests and people were performed. No intimation is ever given that angels had any station there. The description in 2 Sam. vi. 2, seems to admit of no other interpretation than that which agrees with my hypothesis. The words are, "The ark of THE ALEIM, where is invoked *the name* of JEHOVAH OF HOSTS, *inhabiting* THE CHERUBIM upon it," that is, *on* the mercy-seat of the ark. The participle *inhabiting* is in the singular number, and must agree either with Jehovah, or the *name* of Jehovah; I apprehend it agrees with the latter. Now, if the declaration in Exod. xxiii. 21, respecting the angel or messenger there spoken of, "My *name* is in Him," be an argument to prove the Deity of that angel, the assertion that the *name* of God was in THE CHERUBIM, must be, I think, equally conclusive in proving that THE CHERUBIM were symbols of the Deity, and not of any created being. When

St. John saw, in the vision of God recorded Rev. iv. 6, the throne of his glory; "*In the midst of the throne,* and round about the throne, were four animals, full of eyes before and behind:" the scenery is borrowed, as is also that of Ezekiel i, from the emblematic heaven of the Temple. The station of THE CHERUBIM was *in the midst of the throne;* while with their wings, (as I take the meaning to be, in order to avoid the contradiction of placing two substances in two places at the same time) they surrounded and covered the throne, as they did in the most holy place. The attribute of "fulness of eyes, before and behind," can surely symbolize nothing but Omniscience. But of these things I must speak more fully in a future letter.

3. I appeal to the office assigned, symbolically, to the CHERUBIC figures. Before them was the typical blood sprinkled by the high priest on the great day of atonement; for it was sprinkled on the mercy-seat on which they stood. (Comp. Exod. xxxvii. 9; Levit. xvi. 14; and Heb. ix. 7—12.) But still more expressly is Divine protection ascribed to the shadow of their wings. Consider, in this view, Ps. xvii. 8; xxxvi. 7; lvii. 1; lxi. 4; xci. 4; lxiii. 7. I transcribe only the last of these passages, "In the shadow of *thy* wings will I rejoice;" and I ask, Can it be doubted whether there be, in the symbolic reference to Divine protection and comfort, an allusion

to the wings of THE CHERUBIM on the mercy-seat? To rejoice in the shadow of the wings of *created angels*, and much more to place confidence in the protection of *human ministers*, would be, not an act of Scriptural faith, but one of gross impiety. In the first verse of the 91st Psalm, though the wings of THE CHERUBIM are not mentioned, yet as those wings are alluded to in ver. 4, it seems clear to me that both "the secret place of the Most High," and "the shadow of the Almighty,"* allude to the Temple and its most sacred emblems, THE CHERUBIM on the mercy-seat; and that the cause of safety, thus symbolically described, is the covenant relation in which the ALEIM stand to man.

4. I observe in corroboration of this opinion, that it is by no means novel. Perhaps some suspicion may justly attach to that which appears *new* in the science of Divinity, though there should be *some* reasons for thinking that it may be justified by the word of truth; for though the Bible is the only criterion to which a Protestant can submit his faith, yet a humble and cautious Protestant will inquire for a solid scriptural basis before he will suffer his creed to oppose the general stream of antiquity. But that the water of a river may have been discoloured, through no inconsiderable part of its course, by some adven-

* שדי perhaps *the All-gracious.*

titious mixture, not derived from the fountain-head, is plain from the history of the Reformation, and from a variety of literary and theological *recoveries* since the revival of learning. If, however, it can be shown, that the view of the CHERUBIC figures which is here patronized, may be traced to the times of the Apostolic Fathers, and even to a period anterior to the coming of Christ, the charge of novelty will be removed.

Let us then see what remains are to be found on the subject before the Apostolic period or contemporary with it. "The *Hebrews* themselves confess," (says Buxtorff, referring to *Cosri* and *Jeheuda Muscatus,)* "that the ark with the propitiatory, and CHERUBIM, was the foundation, root, heart, and marrow, of the whole tabernacle, and consequently of all the Levitical worship." In what sense, it may be asked, can this be asserted of created angels, or of military ensigns? If these can be considered as connected with the Tabernacle and its worship, it cannot be in these essential characters.

Philo Judæus, a Jew as his name imports, who was contemporary with the Apostles, living in the reign of the Emperor Caligula, * shall be our next

* A veritate fortè non longe abiturus est, qui Josephum eadem penè in animo habuisse dixerit, cum de Cherubinis, sanctis illis imaginibus, ei sermo incidisset. In iis enim describendis tam vafrè se gessit, ut satis pateat, eum (si libitum fuisset) eos expressiùs apertiùsque describere potuisse. Dicit enim,

witness to prove that the charge of novelty does not attach to the doctrine of THE CHERUBIM which I have espoused. We learn from the Christian historian Eusebius, that *Philo,** was "a man of great eminence with the generality not only of our Christian brethren, but also of such as have been bred in Gentile literature. In his descent he was an Hebrew, and yielded to none of those of Alexandria who were distinguished for their consequence: *What and how great advances,*" Eusebius adds, "*he made in the knowledge of the Divine and Jewish religion, is evident to all*

(Antiq. lib. 3. cap. 6.) eos fuisse *animalia volucria, nova specie, nec cuiquam mortalium visa.* Et quasi nimiâ loquendi licentiâ hic peccasset incautus, de iis tanquam mysteriis agit. (Antiq. lib. 8. c. 2.) ubi ait, *Hæ* Cherubinorum *species quanam specie fuerint, nemo conjicere potest nec eloqui.* Noluit forte Cherubinos verbis apertis descriptos dare, ne religio patria, gratiâ imaginum, apud populares suos evilesceret, aut eam Gentiles æmuli convitiis et dicteriis eo nomine dehonestarent. *Spencer de Legibus Hebræor.*

May not the silence of the ancient synagogue on the design of the Cherubic exhibitions be thus accounted for, while the meagre hints dropt by Josephus and the Targums furnish a sufficient clew for deciphering it? When opposition to Christianity had produced among the later Jews a rejection of the doctrine of the Trinity, the perversion of the Cherubic emblems is no longer a matter of surprise; and from them the Christian fathers seem to have borrowed their notions of these mysterious figures.

* Dr. Allix, in his Judgment of the ancient Jewish Church, maintains "that the works which go under the name of Philo the Jew, are truly his; and that he writ them a long while before the time of Christ's preaching the Gospel; and, that it does not appear in any of his works that ever he had heard of Christ, or of the Christian religion. *Allix, chap. vi.*

from his writings." Mr. Whitaker, in his "Origin of Arianism disclosed," from which the above extract from Eusebius is copied, justly adds, "The writings of such a man as this must be full evidence of the opinion of the Jews at the moment." *Philo*, then, as quoted by Doddridge in a note on the first chapter of St. John's Gospel, speaks of "THE CHERUBIM on the mercy-seat as *symbolical representations of* what he calls *the creating and governing powers*,* and then makes

* "The *Samaritans*, who were originally of the same religion with the *Jews*, but received only the five books of *Moses*, have shown that they had, in the Apostles' times, the same notions that are met with in *Philo*, of a plurality in God. We have a proof of it, Acts viii. 9, where we read that *Simon Magus* had bewitched that people giving out that himself was τις μεγας, some great one; he did not say what, but gave them leave to understand it their own way. And how did they take it? This follows, v. 10. *They said* Ουτος εστιν η Δυναμις τϑ Θεϑ η μεγαλη, *This person is the great Power of God.* This they would not have said, if they had not believed that, besides the great God, there was also a person called η Δυναμις Θεϑ.

"But looking yet nearer into this text, I conceive it is plain that they understood there was more than one Δυναμις; for, as it is in the text, they said, *This is the great* Δυναμις, which seems to imply they believed there was another power less than this. It seems yet plainer in another reading of the text, which I take to be the true reading, for we find it not only in the now vulgar *Latin*, but also in Irenæus, i. 20, which showeth that it was the current reading in his time, and we find it also in several manuscripts, some of which are of the highest esteem with learned men, as, namely, the *Alexandrian* in the King's Library, and the ancient manuscript of *Lions* in the Cambridge Library: in all these the words are, Ουτος εστιν η Δυναμις τϑ Θεϑ η καλουμενη μεγαλη, *This person is the power which is called*

this additional reflection: "The Divine Logos is above these, (viz. as he appeared in Ezekiel's vision, &c.) of whom we have no idea by the sight or any other sense; he being himself the image of God, the eldest of all intelligent beings, sitting nearest to him who is truly THE ONLY ONE, there being no distance between them." Again Philo says, "The lid or covering of the ark, which is called the mercy-seat, is the base of two winged images, which in our mother tongue are called CHERUBIM.—I understand by these figures *the two most ancient and supreme potentates of him who is;* the one the framer, the other the governor of the world: the one named *God* by whom he created and framed the world; the other the regal potentate by whom he rules over his creatures by his will and pleasure. As he alone exists, he is in reality the Creator of all things, for he brought them into being when they

the great power. For their calling him the power of God, what that means we cannot better learn than from *Origen,* who, speaking of Simon, and such others who would make themselves like our Lord Jesus Christ, saith, They called themselves *sons of God, or the power of God;* which he makes to be two titles of one and the same signification. *(Orig. contr. Celsum,* lib. i. p. 44.) And both these titles are given to the Λογος by *Philo* in more places than we can number. For their calling him *the Great Power of God,* which implies that there was another Power besides, this also perfectly agrees with the notions of *Philo,* who so often speaks of the two Powers of God, describing them as true and proper Persons. *Allix's Judgment of the Ancient Jewish Church. pp.* 133, 134.

had no being: and he is king by nature, or naturally, for none can have a juster right to rule the creature than the Creator." The "Sybilline oracles, &c. p. 308, and Spencer *De Legibus Hebræorun, p.* 764, (who interpret CHERUB nearly as I have done, to mean "the powerful and great one") speak thus concerning Philo's testimony: "Philo confirms this construction, p. 465, who delivers it as his opinion (and no doubt but he had it from the Jews) that THE CHERUBIM represent the two potentates of the essence, the creative and the regal; and that the mercy-seat was the symbol of the merciful power or potentate of God: we have therefore great reason to believe that the word *Cherub* had, among the ancient Hebrews, the signification of power, &c."

Much more to the same purpose might have been produced from the writings of Philo; but I quote these passages for no other purpose than to disprove the supposed novelty of the opinion, that THE CHERUBIM on the mercy-seat were symbolical representations of the creating and governing powers of the universe, and not with any view to constitute them an authority on a theological question. The views of Philo are very unsatisfactory on this and on other subjects; but they evince that the opinions of the ancient Jews, on the subject before us, were very different from those of the generality of expositors in our own day.

To the testimony of Philo it may be added, that the Targum of Jonathan Ben Uzziel* has thus paraphrased the 24th verse of Gen. iii.—"And he cast out the man; from which time he caused the glory of his presence to dwell of old between the two Cherubim." So also the Jerusalem Targum: "And he cast out the man, and caused the glory of his presence to dwell of old at the east of the Garden of Eden beween the two Cherubim."

Let me add that Origen, a Christian Father, who died in the year of Christ 254, with other Greek and Roman Christians, maintained that our Lord and the Holy Spirit were intended by THE SERAPHIM in Isaiah. This is stated in his first homily on that Prophet, and also in another celebrated work, in which he says that he derived it from an Hebrew source. The words of Origen are, "What are these two Seraphim? My Lord Jesus and the Holy Spirit." I am aware that Origen was a writer whose judgment is not always to be relied on; but his veracity is unimpeached, and his view of THE CHERUBIM is produced merely for the purpose of rescuing the revivers of an opinion that the Cherubim symbolized Divine personages, from the charge of unwarranted invention.

* Allix dates the Targum of Jonathan a century before the Christian era. *Allix.* chap. vii.

5. I should also have recourse, in assigning reasons for my belief on this subject, to the physiological connexion, which I conceive subsists between the CHERUBIC figures and the threefold agency of nature. But as this connexion will more properly come under our notice in a future letter, wherein, according to the plan I have mentioned, I shall lead your attention to the fullest account to be found in Scripture of their form, character, and symbolic intention, I abstain for the present from entering further into it than just to observe, that when it is said, Psalm xviii. 10, that "Jehovah rode upon A CHERUB and did fly," the Cherub on which he rode can hardly be supposed to have been either an unembodied spirit or a minister of the Gospel of Christ. Indeed the meaning is fully explained by the following distich of the Psalmist, "Yea, he did fly upon the wings of *the wind*." The imagery is made up of a mighty tempest, in which the threefold powers of nature are all introduced, not in their ordinary functions, but in terrific majesty, adapted to the object for which the scenery is employed.

6. I should not omit the mythological view of the subject, by pointing out to you the heathen imitations of the CHERUBIC figures, in the accounts of their Deities which have come down to us, if

* Περι Αρχων· Lib. i. c. 3; Lib. iv. c. 2.

I had not limited myself in this discussion.* But I cannot but be assured that if you will look at the mythological notices which Parkhurst has subjoined to the article CHERUB, and also what

* The Chevalier Ramsay, in his "Philosophical principles of Natural and Revealed Religion," part the second, says, "The Egyptians called *Eicton, Emeph*, and *Ptha*, what the Persians called *Oromasdes, Mythras* and *Mythra*; the Chaldeans, *Life, Intellect*, and *Soul*; the Chinese *Hi, Yi, Ouei*; the Hebrews *Ab, El*, and *Ruach*. These three hypostases, *Eicton, Emeph*, and *Ptha*, the Egyptians, according to the testimony of Damascius, 'looked upon as one essence, incomprehensible, above all knowledge, and praised him under the name of the Unknown Darkness thrice repeated.' This as we have already remarked, was also a custom among the Jews, to repeat thrice the great name of Jehovah in all their public worship, Doxologies, and thanksgivings. The original tradition was the same in both nations, and might have been confirmed among the Egyptians by the long stay of the Hebrews on the borders of the Nile.

"Let us now proceed to the vestiges we find of a Triplicity in the Divine nature among the ancient Greeks. If we can prove that Orpheus, Pythagorus, and Plato had the same ideas of the Trinity, as the Egyptians, Chaldeans, Persians, and Chinese, the additional testimony of the three first will confirm the doctrine of the four last: for the original source of the Tradition being the same in all, every succeeding testimony confirms the precedent, and forms an indissoluble chain.

"We begin first with Orpheus. Damascius in his book not yet published concerning *The Principles*, gives us this account of the Orphic Theology. 'Orpheus introduced a Triform Deity which he represented by a Dragon having the heads of a bull and a lyon, and in the midst the face of a God, with golden wings upon his shoulders.' Dr. Cudworth accuses Orpheus of a monstrous extravagancy to have thus symbolized the Deity:

Mr. Maurice has said in his Dissertation on the Oriental Trinities,* you will think with me, that even heathenism adds its suffrage in favour of the doctrine which maintains a Trinity in the Godhead, and which contemplates THE CHERUBIM as emblems of that Trinity. Thus the absurdities of Idolatry are made subservient to the glory of the true God. But,

Lastly, I think I have the express authority of Scripture for believing that the CHERUBIC images were symbols of the Triune Jehovah, and not of unembodied spirits or human ministers. That the Teraphim of early times were symbols

but that great man had forgot, it seems, that the Cherubim, wherein, according to the Prophet Ezekiel, the glory of God resided, and from whence the voice of the Lord was heard, is represented by the Prophet as having four faces, that of a man, that of a lyon, that of a bull, and that of an eagle. There is a great parity between the Orphic and the Prophetic symbols. The bull, the lyon, and the eagle, were the hieroglyphic types and signs of the three elements of fire, light, and air, and these three elements are the three emblems by which Sacred Writ paints forth the three hypostases of the Divine nature. The Father is called in Scripture a consuming fire. The Logos EL or Irradiator, and the Light of the world. The Holy Spirit, air, breath, or wind. We shall show afterwards that the fourth animal, which in the Cherubin had the face of a man, and in the *Orphic symbol* the face of a God, represents the sacred ..... humanity of the Messiah, received into and hypostatically united with the Divine Essence."

* Particularly *p.* 214, &c. See also *Spencer De Legibus Hebræorum*, Lib. iii. Dissert. v. chap. iii.

of the object of worship, there can be no doubt; for they are repeatedly called ALEIM. See Gen. xxxi. 30, 32. (Comp. ver. 19, 34.); Judges xviii. 24. And as there is no reason for supposing that either Laban or Micah was an idolater, or that, however they might have debased the worship of the true God, they believed in any other God than Jehovah, these Teraphim, or images as they are called, must have been symbols of the Lord God of the patriarchs and of Israel. That Laban was a worshipper of the true God, appears from the charge which he addressed to Jacob, "The God of Abraham, the God of Nahor, the God of their father, judge betwixt us;" in which words he expressly identifies the God of the father of Jacob's wives, that is, of himself, with the God of Abraham. What then could these *Teraphim* which Rachel had stolen, be, but symbols of the true God. In like manner the silver, which the mother of Micah gave him, out of which he made his *Teraphim*, was by her dedicated to Jehovah;*

* Cum Danitæ de Michæ Teraphim famam accepissent, et an Deus eorum cœptis affuturus esset prorsus ignorarent; ad Michæ sacerdotem consilii Divini exquirendi gratiâ se statim conferunt, rogantes eum, (Judg. xviii. 5.) *ut consuleret Dominum* (אלהים), *ut scire possent an prospero itinere pergerent, et res haberet effectum.* At procul dubio Danitæ non eò stultitiæ desipuissent, ut oraculum Divinum e Teraphim expectarent, nisi Jehovæ responsa, eo medio quandoque reddita, eos in oraculi sic obtinendi spem aliquam adduxissent. Neque spes ea Danitas frustrata est, hoc a sacerdote responsum accipientes; (ver. 6.)

and there seems no reason to doubt that Micah's house, set apart for the worship of the ALEIM, was a temple of the true God, however irregular, in those days of religious anarchy, his conduct might be. If, then, these *images* as they are expressly called by the *Targum of Onkelos,* and in the text of the English Bible, were symbols of the true God (whether the use of them were justified or not, enters not into my argument;) what were they but the CHERUBIM in miniature, *Penates* or household Gods; from which, I should conceive, the heathen drew their household symbols of their false Deities? "I believe that they were CHERUBIM," says *Cocceius* in his Lexicon under the word TϵRϵPH. Indeed I know not what other inference can be drawn from a comparison of the passages of Scripture in which the word occurs.*

Ite in pace, ante Dominum (Jehovam) *est via per quam ambulabitis.* Hujus autem responsi veritatem, adeoque cælestem originem, felix itineris eventus abundè comprobavit.—*Spencer De Leg. Heb. Lib.* iii. *Diss.* vii. *Sect.* 8.

Ob communem opinionem inclusi Spiritûs Divini, Labani, illa quæ modo nominavimus Teraphim, vocantur אלהים, Dii Labanis. *Grotius,* quoted by *Spencer.*

* "We find the Teraphim among the faithful in the patriarchal ages, and among idolaters afterwards. For Laban, who was a worshipper of Jehovah, had his Teraphim, (Gen. xxxi. 19.) and Nebuchadnezzar had his. (Ezek. xxi. 21. *marginal reading.*) They seem to have been images made in some general semblance of the person of a man. (1 Sam. xix. 13, and 16.) The Teraphim of Idolaters were probably corrupt

But must we not also conclude that, when the inhabitants of Bethshemesh (1 Sam. vi. 20.) spake of the ark and its furniture with a direct reference to the "Holy Jehovah Aleim," saying, on the catastrophe which befel them for looking into it, "Who is able to stand before this holy Lord God?"—I say, must we not conclude that they referred to the sacred emblems of the ALEIM; namely THE CHERUBIM, the constant appendages of the ark? So also "the Philistines," when they understood that the ark was brought into the camp of Israel "were afraid, for they said, THE ALEIM are come into the camp: woe unto us: who shall deliver us out of the hands of THESE MIGHTY ALEIM." 1 Sam. iv. 5—8.*

imitations of those of the true worshippers; for the ancient idolatry was in every thing a mimickry and misapplication of the patriarchal symbols. The Teraphim of idolaters were magical images, used for the purposes of divination, as appears in particular from Ezekiel in the place quoted. But the patriarchal Teraphim were probably *emblematical figures, like the Cherubim;* like those I mean of the simpler sort, which were seen in the ornaments of the more open parts of the Tabernacle and of the Temple. The Teraphim I take to have been figures of the like mystic import; but of materials less costly, of coarser work, and certainly upon a smaller scale," &c. &c. *Horsley's Biblical Criticism.* Vol. iv.

* The Translators of the Bible were obliged to render אלהים *plurally*, GODS, in the 8th verse, because both the adjectives are *plural*.—Ethnici eodem penè modo de *Cherubinis*, quo de simulacris Ethnico aliquo numine animatis, locuti videantur. Nam Ethnici nomen אלהים *imaginibus* eorum *sacratioribus* tribuerunt: et Philisthæi, audito *Cherubinorum* adventu

But there is still more positive evidence on this subject; and though I shall have to refer to it again, when I take the exhibition made to Ezekiel into more particular consideration; yet I must refer to it now in proof that, in the opinion I have formed on the subject of THE CHERUBIM, I have the positive sanction of the word of God. In the first chapter of his prophecies, Ezekiel describes a vision which he had of THE CHERUBIM, which were evidently a copy of the figures that were placed, by Divine command, on the mercy-seat in the Holy of Holies of the Temple; and he expressly tells us that it was a vision of "THE ALEIM of Israel." But of this we shall say more, when we arrive at that part of the series of Scripture evidence to which our inquiries will be directed.

I am aware, my dear friend, that the evidence hitherto produced is very defective. But I wished to give you, before I proceeded to a review of the several accounts of the CHERUBIC images which the Scripture furnishes, a general notion of the reasons on which my opinion has been

in Hebræorum castra, dixisse leguntur—Venit אלהים, Deus, in castra. Ethnici simulacris eorum numinis alicujus præsentiam et virtutem singularem tribuerunt. Eos etiam eandem de *Cherubinis* opinionem concepisse, Philisthæorum verba, de symbolis illis imprimis intelligenda, doceant—"Quis nos liberabit e manu Deorum istorum fortium?" 1 Sam. iv. 8. *Spencer De Legibus Hebræorum.* Lib. iii. cap. vii. Diss. v. Sect. i.

founded; and I hope to make it appear that it is consistent with all those accounts. The several explanations of the symbol which I have specified, as differing from my own, (and I know of no others) appear to me to fail in consistency; if it is to be maintained, as I think it must, that the symbol must have the same interpretation in every instance of its occurrence. Unembodied created spirits cannot well be placed *on* the mercy-seat, nor be identified with the CHERUBIC exhibition described by Ezekiel; nor can Ministers of the Gospel be made, with propriety, to occupy either of these stations. But according to my view of the matter, symbols of THE COVENANTING THREE are adapted to all those connexions into which the CHERUBIM are introduced, not excepting the mystic scenery of St. John.

It will be the object, then, of some further communications which I propose to make to you, to consider the scenery at the entrance of Paradise (Gen. iii. 24;) the symbolic figures on the mercy-seat; (1 Kings vi. 23—28.) The vision of Isaiah (chap. vi. 2,) and those of Ezekiel (chap. i. and x.;) and finally, those of St. John in the Apocalypse. To these views of the subject may may be added some more incidental references made to it in the sacred pages.

And may He, who, according to my hypothesis, thus revealed Himself unto the fathers in old

time, now make Himself experimentally known, in all his covenant-characters and relations, to the soul of my beloved friend, and to him who is

Your's most truly,

LETTER XVI.

THE CHERUBIM AT THE EAST OF THE GARDEN OF EDEN.

MY DEAR FRIEND,

THE importance of the subject to which I solicited your attention in my last letter, is fully established by its frequent introduction into the sacred pages of the Scriptures, and by the manner in which it is there introduced. And the importance which is thus ascribed to it, seems to afford a strong confirmation of that view of the subject which I have proposed to your consideration, and for the admission of which I have briefly assigned my reasons. The CHERUBIM are first noticed in the account which Moses has given us of the provision made by Divine compassion for the restoration of man to the forfeited favour of his justly offended Lord. They constituted a part, and (if the Jewish tradition deserve any credit) an essential part, of the symbolical apparatus with which the Jewish sanctuary was furnished; all of which was directed, in its minutest particulars, by a pattern, or model, exhibited to Moses in the mount; and

to which an exact conformity was secured by the special inspiration of the artists who were intrusted with the execution of the work. It should seem also, that, when the Temple was about to be reared, fresh instructions were given to David and Solomon about it. And when that magnificent structure had been demolished, and a second was to be erected at the termination of the captivity, THE CHERUBIM were more particularly described by the pen of the prophet Ezekiel, than they had before been. And lastly, they are introduced into the mystic scenery of the Apocalypse, the images of which are borrowed from the Temple, its furniture and services, with a degree of prominence which marks their high importance in that allegorical prophecy.

An attempt to decipher the import of these figures meets no objection in the enigmatical nature of the subject; for, if the enigmas of Scripture were not intended to be deciphered, why were they originally constructed, and a description of them afterwards recorded? It is, I conceive, our duty and privilege, with all humility of mind indeed, but with earnest diligence of inquiry, to compare the symbols of the Old Testament with the clew to their interpretation in the New.

The account given of THE CHERUBIM in Genesis, is one of the shortest and least particular we

have to examine. But the reason of this is easily explained. For if, as is generally supposed, and I believe on good grounds, Moses wrote this history after his residence of forty days on Mount Sinai; he was fully aware when he wrote it, that, in his other books, he should have to give a more particular description of them, and would therefore consider it unnecessary to enter into detail on their being first mentioned. Besides this, if there was a ceremonial code from the beginning, similar to that which was renewed by the Sinaitic revelation, as I may perhaps hereafter endeavour to show you; and if the institutions of the revelation made to Adam were transmitted, though perhaps with a gradual depravation of their purity and import, in the believing line of Seth to the days of Moses; the Israelites for whose benefit his history was primarily written, must have had some general notions of THE CHERUBIM and their design as set up after the fall. And, indeed, the *manner* in which they are mentioned in *Genesis*, is such as proves that Moses considered himself to be writing of what was before well understood, as will appear when we come to review the words which he has used, a minute examination of which will be necessary to our purpose. Before, however, you accompany me in this investigation, I must request you again to notice the *postulates* of my last letter, and

especially the *third;* viz. "*that the* CHERUBIC *images symbolize one and the same thing in all the different parts of Scripture in which the mention of them occurs.*"

The general view, I believe, which is taken of THE CHERUBIM on the east of the garden of *Eden,* is this—that there were two angels stationed there, armed with a Divine commission and with flaming swords, to prevent our first parents, now cast out of Paradise, from returning thither to pluck the fruit of the Tree of Life.* For, as this was a sacrament peculiar to the covenant of works, and to the way of salvation therein prescribed, it was now, in consequence of the fall, become unfit to afford them any comfort; but, on the contrary, would, if now gathered, be deadly to them, as the act of eating it would imply unconsciousness of guilt, and self-righteous confidence.—This, I believe, is the usual interpretation of the design of the CHERUBIC exhibition. But is this a just representation of the case?† In contemplating this view of the subject I would ask, will this solution of the enigma apply to *all* the circumstances under which we find THE CHERUBIM introduced? Will it not assign the same name to the *symbols,* composed of wood overspread with gold, described in Kings and Chro-

* This notion appears to have originated from the Jewish Cabbala.

† See the preceding Letter.

nicles, which is here given to the *principals* whom those emblems are supposed to represent? And, if so, the note of similitude which we make a part of the compound word CHe—RUB must be abandoned, and another derivation be sought for.* If THE CHERUBIM in Genesis, and those in Ezek. i. be the same, that is, unembodied spirits, why had these angelic guards four faces, &c. each? Was it necessary to have recourse to this extraordinary mode of protecting the Tree of Life from outrage? Might not He who planted it have prevented the danger by saying, as He said on a future occasion, "Let no fruit grow on thee henceforward for ever?" Is physical force the usual means which God employs in teaching man the folly of his own righteousness, and his need of one that is vicarious? Does the office of keeping our first parents from the Tree of Life, usually assigned to the Cherubim, accord with the office assigned them in any other part of Scripture? Or rather, is it not inconsistent with their station on the *Mercy*-seat of the Tabernacle and Temple, and with other symbolic characters ascribed to them? These, and many other questions, may be asked on the subject and require an answer, before the mind can fully acquiesce in this interpretation.

* The diversity and improbability of the conjectures formed on the etymology of the word may be seen in *Spencer, Lib.* iii. *cap.* iii. *Diss.* v. *Sect.* i.

But I proceed to that solution of the enigma which I have proposed in my last letter, and shall endeavour to show its adaptation to the object which Divine mercy had in view, and to the concise description which the sacred historian has furnished. The words of Moses, as they appear in our authorized version, are these: "And the Lord God said, Behold the man is become as one of us to know good and evil. And now lest he put forth his hand, and take also of the Tree of Life, and eat and live for ever; therefore the Lord God sent him forth from the garden of *Eden*, to till the ground from whence he was taken. So he drove out the man, and placed at the east of the garden of *Eden* CHERUBIM and a flaming sword, to keep the way of the Tree of Life." (Gen. iii. 22—24.)

In order to ascertain the true meaning of this narrative, it will be proper to inquire into the situation of the fallen representatives of mankind, which rendered Divine interposition of indispensable necessity; to consider the object thereby proposed; and to show how the remedy was adapted to the disease.

The situation of our first parents was briefly this.—They had forfeited the paradisiacal state, in which they had been mercifully placed; obedience to the prohibition concerning the Tree of Knowledge being the express condition on which they held it. The fruit of the Tree of

Life, as the *sacrament* of continuance in the favour of God, was now become useless, since they were now in the circumstances of criminals under condemnation. If ever they were allowed again to partake of that which it represented, it must be upon new conditions, and through a new medium of access to it. To have plucked its fruit and eaten it, in the same views in which they were permitted and encouraged to partake of it before sin entered, would have implied a supposition that God could falsify his threatening, abandon the honour of his own righteousness and truth, and treat moral evil with indifference. If man were now restored to spiritual and eternal life, it must be under a new dispensation, built on considerations far different from those of the former one. A plan must be adopted in which "*Mercy* and *Truth* might meet together, *Righteousness* and *Peace* embrace each other."

The object of that important Divine visit to Paradise after the fall, which is recorded in this chapter, was unquestionably of a merciful nature. It was not to prevent man from living for ever, but to restore him, by a new method, to the hope of eternal life. It was the counterpart of that gracious visit which, four thousand years afterwards, Jehovah paid to a lost world, when He became "manifest in the flesh," in order to fulfil the promise, to realise the typical sacrifice, and to explain the hieroglyphics, made and appointed in

the former visit. The awful interrogatories by which our first parents were brought to conviction and confession of their sin and folly; the denunciation of vengeance on the serpent, and the prediction of a Deliverer who should appear in the fulness of time; the institution of sacrifice, and the emblematic clothing derived from it,—all combine to show that the object of the visit was a revelation of mercy.

The intention of what is added in the three last verses of the chapter is, I conceive, of the same complexion. I discover here no frowning guards, but emblems of compassion, a directory of faith and practice, or, the institution of new means by which man might be restored, consistently with the utmost claims of Divine justice, to the enjoyment of "the Tree of Life which is in the midst of the Paradise of God," of which that in *Eden* was a lively type.

The declaration of JEHOVAH ALEIM, that man had attained to the knowledge of good and evil, will, I conclude, find sufficient explanation in the letter which I borrowed from the *Observationes Sacræ* of *Vitringa*. Without taking up more of your time with that subject, I shall proceed to what follows. Man, it seems, was in danger of mistaking his real condition, and had fled to the sacramental Tree of Life for repairing the loss he had sustained by eating of the prohibited Tree of Knowledge. In other words, he might be

led by the Tempter to imagine, that salvation was attainable without atonement; a dreadful mistake, into which the great Deceiver still leads many of Adam's deluded children, and which appears to have been the fatal error of *Cain*. It was necessary therefore, that Adam should be placed out of the reach of that Tree, till he had acquired a right to the blessing which it signified, by other means: and in order that he might learn the evil of sin, and be yet more deeply humbled on account of it, Divine compassion excluded him from the delights of the earthly Paradise, and thereby led him to seek after a better, of which that was the figure. He was sent forth to till the ground on which he had brought a curse, and to eat bread by the sweat of his brow, till he should return to the dust from whence he was taken. All this was mercy to Adam in his fallen state, as are all the afflictions of mortality to his believing children now.

But how was this merciful object connected with THE CHERUBIM? This is at present our main inquiry. In prosecuting it I shall not bring before you evidence of the form which I attribute to THE CHERUBIM, till we come to consider the explicit description furnished by Ezekiel in the first and tenth chapters of his Prophecies. I shall at present content myself with premising that, according to that description, each CHERUB was a compound figure,

consisting of three heads and four faces,* two of the faces being united, and all connected with one body; and that I consider this compound figure as a hieroglyphic or symbol of a TRINITY IN UNITY, with human nature united to one of the persons of that TRINITY.

Let me call your attention to the manner in which Moses has introduced the name which I have already explained to mean *The Representative of the Majesty*. It is evident that he is not speaking of what was before unknown to those for whose use his history was primarily written. There are two demonstrative articles prefixed to the word CHERUBIM.† The *Septuagint* version, the oldest we have, has retained one of the articles of the original Hebrew.‡ The articles appear to me to refer the reader to the figures that were on the mercy-seat; from whence the historian meant that an explanation of his brief account should be derived. Had he intended to introduce to the notice of the Israelites two intelligent beings, such as THE CHERUBIM are generally supposed to have been, and by a name which, if uncompounded, has no radix in the Hebrew language, is it likely that he would have adopted the definitive mode of speaking he has done,—would he not rather have added some short hints at least, denoting their character and office?

* Ezek. i. 6, 10. † את-ה-כרובים ‡ TA χερουβιμ

This, I conceive, derives further support from the verb of which THE CHERUBIM are the objects. "THE LORD GOD *placed* THE CHERUBIM." This verb has, I apprehend, an immediate reference to *the place* of their habitation. The noun derived from it signifies *a tent* or *tabernacle*; and is commonly used for the sacred tabernacle in which the ALEIM dwelt among men. I understand, then, Moses to say, that God placed THE CHERUBIM, or caused them to dwell, *in a tent* or *tabernacle*. Certain it is that a tabernacle dedicated to the service of God, existed before that which Moses reared after his descent from the mount; for express mention is made of such a tent (Exod. xxxiii. 7—9. See also chap. xvi. 34.*) immediately after the sin of the people in the matter of the golden calf. And if we may believe the author of the book of *Wisdom* (and on a subject of tradition I can see no reason why credit may not be given him) such a tabernacle

* It has been maintained that this tent is spoken of in a way of anticipation; but this supposition disturbs the whole order of the history. Others have considered the tent spoken of, to have been the private tent of Moses and his family; but, surely his private tent would not have been called "the tabernacle of the testimony," a name which defines the place where God vouchsafed his presence among his people. Comp. ver. 9. Besides, in whatever sense the word *testimony* is here understood, whether the tables of the covenant, or the Mosaic Cherubim be intended by it, neither had any existence till after the Sinai revelation.

existed "from the beginning."* We know also that, at a very early period, the idolatrous heathen had their imitations of this, as well as of every other part of the Divinely instituted hieroglyphics. (See Acts vii. 42.†)

Do we not then approach to a rational ground of belief, that these CHERUBIM at the east of *Eden*,‡ being the same in figure and intention with those of the Mosaic Tabernacle and of Solomon's Temple, were, like them, placed in a

* *Wisdom* ix. 8. Solomon is the Speaker. "Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city where thou dwellest, a resemblance of *the holy tabernacle which thou hast prepared from the beginning.*" This is at least sufficient testimony of Jewish tradition on the subject.

† Whatever difficulties may attend an attempt to elucidate, Amos v. 26, compared with Acts vii. 42; (on which see *Spencer de Leg. Hebr. Lib.* iii. *cap.* iii. *Diss.* 1. *Sect.* 1.) it is evident from the reference made, both by the prophet and St. Stephen, to the *tabernacles* of Moloch and of Chiun, that idolaters, previous to the time when the crime charged on the Israelites by Amos was committed, had their tabernacles or sacred tents in which their idols were enshrined and removed from place to place. And if this practice of inclosing their idols in tents were, as most of their idolatrous usages may be proved to have been, a corruption of the instituted worship of Jehovah, the ALEIM of the Patriarchs as well as of the Jews, it must be supposed that the Israelites, and previously the Patriarchs, had their tabernacle of witness, before that which Moses reared, which latter was perhaps on a larger scale, and constructed of more valuable materials. See also *Glassii Phil. Sacr. p.* 165.

‡ After the fall, *the symbols of* THE DIVINE PERSONS, THE CHERUBIM, were placed at the east of the garden." *Horsley's Biblical Criticism.* Vol. ii. *p.* 296.

tent dedicated to the service of God; where the services by him appointed were performed, when the Patriarchs met to seek his face?* Is not this much more probable than that two angels should have been stationed at the entrance of Paradise (though, by the way, nothing is said in the record but that their station was *somewhere* to the eastward of *Eden)* for the purpose of preventing Adam and his wife from regaining access to the Garden? If either of the great rivers

* Gen. xxv. 22, 23. "Rebecca went to inquire of the Lord." Whither did she *go* but *to* the sacred tabernacle, where was the residence of the Divine glory, from which she received the prophetic answer on the subject of the inquiry. Comp. Gen. xxxv. 13, and xvii. 22. Isaac was then residing with his father Abraham, who, perhaps, officiated as high priest in making the inquiry for Rebecca. (See Parkhurst on the root יהוה.) "The Lord spake to her (Rebecca) by an angel from THE SCHEKINAH." *Bp. Patrick.* What warrant or necessity exists for introducing an angel into the transaction? The exclamation of Jacob at Bethel (the name signifying *the house of God)* seems to imply that he was acquainted with some sacred *dwelling*, where the Schekinah appeared. He was now a wanderer from the sacred tent of his father, where he had witnessed the symbol of the Divine presence in the cloud of glory. But unexpectedly, on reaching Bethel, he was favoured with a mysterious dream, which he justly attributed to influence from above, for his encouragement in his present circumstances of severe trial; and thereby found that God was not confined, in a case like his, to time or place. He accordingly proceeded to consecrate this favoured spot, by the usual ceremony of consecration, and by a new name indicative of the Divine favour he had experienced and of his own gratitude for it. Bethel afterwards became famous in sacred history.

mentioned as encompassing the Garden had flowed between them and it, the access would have been sufficiently barred without any other means of separation.

But I think that the evidence will gain strength, as we proceed to inquire what is meant by "*the flaming sword,*" which constitutes a further feature of the hieroglyphic scenery.

It is worthy of observation that the "flaming sword" is not said to have been *in the hands* of angels, but is only mentioned as *an appendage to the exhibition of* THE CHERUBIM. And what can the flaming sword, or, as I conceive the Hebrew words should be rendered, *the cone of flame,** mean, but that which, under the corresponding notion of "a pillar of fire," led Israel through the wilderness, and rested on the mercy-seat in the Tabernacle and Temple? That the idea which the historian meant to convey, was familiar to the Israelites when Moses wrote his account of the transaction under our consideration, is plain from the demonstrative article which is prefixed to the terms. It is not properly *a* but THE sword, or cone of flame. The article ATH is useless, unless it has this reference. "He placed in a tent, at the east of the Garden of Eden,

* The word חרב here rendered *a sword,* certainly refers to *violent heat* in the following passages, Gen. xxxi. 40. Isai. iv 6. xxv. 5. Job xxx. 30. Comp. Ps. civ. 4. The primary notion of the word is *destruction* or *consumption.*

THE CHERUBIM, and THE cone or flame of fire."* By what rule is this to be interpreted? Doubtless by the Divinely sanctioned canon of interpretation, by "comparing spiritual things with spiritual." And what light do subsequent Scriptures shed on the subject? They inform us that a pillar or column of fire, proceeding from an electric cloud, was the well known symbol of the Divine presence with the Israelites. It accompanied them through the wilderness (Exod. xiii. 21.); it fixed its residence in the Holy of Holies. This is what St. Paul calls THE GLORY. (Rom. ix. 4.; comp. Heb. ix. 5.) This symbol was exhibited, in the interval between the time of Adam and that of Moses, to the patriarch Abraham, between the pieces of whose sacrifice "a lamp," or rather "*a flame*," or "cone of fire," in the midst of the cloud of smoke, passed, as a ratification of the covenant on the part of THE ALEIM of Abraham. (Gen. xv. 17.) The same appearance was vouchsafed to Moses in the bush that burned with fire, and was not consumed. (Exod. iii. 2.) And the same symbol was exhibited on Mount Sinai, with higher grandeur. (Exod. xx. 18.) I wish you carefully to compare these and some

* So לשון אש, Isa. v. 24, *a tongue of flame*, because flame is in the shape of a tongue. "The disparted tongues, as it were of fire, (Acts ii. 3.) which appeared at the descent of the Holy Spirit on the Apostles, give the same idea, that is, of flames shooting diversely into *pyramidical* forms or points, like tongues." *Lowth.*

other manifestations of the Divine Glory* hereafter to be mentioned, (especially that in the first chapter of Ezekiel) one with another, and I think that the identity of their character and object must be evident; and that you will not be unwilling to admit the interpretation I have given of *the cone of flame*, exhibited together with THE CHERUBIM on the east of Eden. And let me beg you to consult, on the subject of the pillar of fire, the symbol of the Divine presence among the Israelites, the views of the excellent *Vitringa*.†

* "The Lord answered Job out of the whirlwind," or tempest, Job xxxviii. 1. The word rendered *whirlwind* is the same which occurs in the description of the Divine Presence, Ezek. i. 4. I looked and behold *a whirlwind* came out of the north," explained to be "a great cloud, and a fire infolding itself, and a brightness about it, and out of the midst thereof as the colour of amber, out of the midst of the fire." The word, as it occurs in the cited passage of Job, is accompanied with the demonstrative prefix, which seems to refer to an object well known to be the symbol of the Divine presence, the electric cloud. May we not suppose that this demonstrative article points to the description of the Divine appearance, spoken of in the concluding part of Elihu's speech, recorded in the preceding chapter? It seems to me that Elihu describes what he saw at the time he was speaking; and the effect which the vision had on him, was similar to the effects produced on Abraham, Isaiah, Daniel, and St. John. (ver. 1.) "At this also my heart trembleth, and is moved out of his place." Then out of the Thunderstorm which Elihu had described, "The Lord answered Job."

† *Observationes Sacræ, Lib.* v. *cap.* 14.; especially *Sect.* 10.; and *cap.* 16. *Sect.* 1. *and the note.* He maintains that the pillar of fire and of a cloud was but one complete pillar, and enters at large into what he conceived to be its symbolic meaning.

From this symbolic pillar or cone of fire, that which consumed the burnt offerings at the consecration of the Tabernacle, (Lev. ix. 24.) and afterwards at the consecration of the Temple, appears to have descended; for its descent is connected with the cloud of glory which filled the Tabernacle and Temple on these occasions. And is it unreasonable to suppose, that fire from the cone of flame on the east of Eden, consuming the victims which Abel offered, was that "*respect*" which "the Lord had to Abel and to his offering," and that it was thereby that God *testified* his acceptance of Abel's *gifts?* This sacred fire by which the typical sacrifices were consumed, was an emblem of that holy wrath of God which sin had provoked, and which, had it not found a vicarious victim on which to spend its fury, must have consumed every transgressor of the Divine law; "*for our God is a consuming fire.*" For the purpose of pointing out the perpetuity of that Divine displeasure against sin, which nothing but the antitypical offering could appease, the fire on the altar of burnt-offering was at first miraculously kindled, and ordered to be continually fed, so as never to be suffered to go out. (Lev. vi. 12, 13.)

That this was the symbolical intention of the "sword" or "cone of flame," is confirmed by the epithet which Moses has added to it; and which our Translators have rendered "turning

every way," in consequence of their supposition that THE CHERUBIM were guardian Angels armed with swords. But if this had been the design surely each angel would have been furnished with such a weapon, whereas only one is mentioned. The participle which our Translators have thus rendered, is in the *hithpael* conjugation, which imports *reflected action, or* to *act upon oneself.* The direct meaning then of this participle is, that the cone of flame *turned back on itself,* as every flame, if it rise to any considerable height, naturally does. The corresponding epithet in Ezekiel, (chap. i. 4) is in the same conjugation, though the word itself is different; and there, both in the text and marginal reading, the *hithpael* sense is preserved by our Translators. In the text it is "*infolding itself*;" and in the margin, "*catching itself.*" If then that flame symbolized the wrath of God, what can this reflected action, thus particularly noticed both by Moses and Ezekiel, signify, but that Divine wrath, mercifully averted from the sinner, should be turned on another object; and that its victim should be a person in some respect identified with Him whose wrath he was to feel?

The remarkable word which St. John has used, (chap. i. 14, of his Gospel) doubtless occurred to my friend's mind while he was reading a former paragraph of this letter. The Evangelist says, "The WORD was made flesh and

dwelt, *tabernacled** among us, and we beheld *his glory*," &c. His body was the true Tabernacle, which was prefigured by the sacred tent of Adam, of the Patriarchs, and of Moses. It was therein that the fire was kindled which was to consume the true piacular victim. He was Himself that victim on which the flame recoiled. He Himself, being God and man in one Christ, bore the wrath of God due to our sins. (Isai. liii) of which wrath the perpetual fire of the altar was the standing emblem. (Lam. ii. 3, 4.) Hence his heart, as he himself complains, (Psalm xxii. 14) became, during the time of his passion, "like melting wax."

But what, you may ask, was the general object of this complex hieroglyphic? Clearly to exhibit to the eye what the verbal promise revealed to the ear, namely, the way of salvation now opened to *sinners*; and to preserve the memory of that way till HE should come in whom all was to be realized. It was "to *keep* the way of the (true) Tree of Life." The verb SHϵMϵR † signifies *to*

* Εσκηνωσεν (from σκηνη a tent) *dwelt* as of old in the sacred Tabernacle. "In the fulness of time, the Word was made flesh; and as if to show his connection with the ancient Shechinah between the Cherubim, St. John industriously uses language borrowed from the Levitical tabernacle, the Hebrew name of which gave rise to the Rabbinical term *Shechinah*. (Heb. שכינה from שכן) *The Word*, says he, was made flesh, and TABERNACLED, or SHECHANIZED, among us, full of grace and truth; and we beheld HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER." *Faber on the Millennium.*

† שמר

preserve as well as *to guard,* and commonly expresses the duty of man in regard to ceremonial observances. These symbols, then, were the means of keeping open the way to the antitypical "Tree of Life which is in the midst of the Paradise of God;" from which it never could have been the intention of its Divine Planter to deter a conscious sinner. While, during the Patriarchal and Levitical periods, the awakened penitent saw the victim laid on the altar of God, and, after its blood had been poured out before the faces of THE CHERUBIM, its remains consumed by sacred fire which God Himself had kindled; he had before his eyes the liveliest exhibition that can be conceived of his own fallen, guilty, and ruined state, of the just desert of sin, and of its unavoidable consequences without Divine interposition for the removal of its guilt; and, at the same time, the clearest discovery and the fullest assurance of Divine mercy, and of the way in which it would exert itself for the salvation of sinners: He saw, in type, the Lamb of God that taketh away the sin of the world."

To the objector who charges me with a disposition to carry the allegorical sense, which he must allow to be often necessary in the interpretation of Scripture, to an undue extent; I shall only answer that I would rather err in looking for HIM who is the recognized *Alpha* and *Omega* of Divine Revelation, where He is not to be found, than omit to inquire for Him where He

is present. "Saw ye HIM whom my soul loveth," is an inquiry that will not be resented by Him for whom the inquiry is made. I am fully aware of the necessity which exists for attending to the analogy of faith, to the consistency of symbolical interpretation with that analogy, and to the connexion which the symbol holds with other things and with itself; but when I read that the whole ceremonial process was "a shadow of good things to come," and that of those "good things" Christ is the soul and essence; when I find that a ceremonial code existed, at least in substance, from the fall; that THE CHERUBIM and their appendages were divinely exhibited to our first parents in immediate connexion with the first promise, and with the institution of sacrific rites; that in the history of Cain and Abel, the first born sons of Adam, the existence of a fixed place,* as well as of a

* "From the very beginning of time God had always some place appropriated for the solemn duties of religious worship. Adam, even during his continuance in Paradise, had some place where to present himself before the Lord; and after his expulsion thence, his sons in like manner had whither to bring their oblations and sacrifices. This probably was the reason why Cain did not immediately fall upon his brother, when his offering was refused, because perhaps the solemnity and religion of the place, and sensible appearance of the Divine Majesty there, struck him with a reverential awe that might cause him to defer his villainous design till he came into the field where he slew him." *Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures.* Vol. iii. *p.* 229.

fixed time of Divine worship, seems strongly intimated, expressly designated as the place of God's *presence* (Heb. *faces*, probably those of THE CHERUBIM) from which place, or from whose *presence* Cain was driven, (Gen. iv. 9) or, in modern language, excommunicated; when I contemplate all these coincidences, I cannot allow that I am open to the charge of carrying the allegorical sense of Scripture to an undue extent.

It is well observed by Lord President Forbes,* that "it seems to call for very particular attention, that before the Mosaic institution, and indeed from the first revelation, the presence of Deity is represented as confined, with respect to religious acts, to a place; and what is done in that place is said to be done *before the faces of* JEHOVAH. Cain is said to have gone out *from the faces of* JEHOVAH, and to have dwelt in the land of *Nod* to the eastward of Eden. Now, if by *the faces of* JEHOVAH be not meant some particular place of his immediate presence; but if, on the contrary, His *presence*, as we translate it, in general, is understood, the thing will not be true. Cain could not convey himself out of the presence of God, which is every where; but he might remove from that place which God chose in a particular manner for his residence in the celebration of religious acts."

*Works, Vol. i. *p.* 223.

But the evidence, my dear friend, is by no means closed. We have as yet examined but one witness; and, indeed, have heard but a small part of his testimony. He will appear again before us. And, besides Moses, we have Isaiah, Ezekiel, and St. John, to examine; and the evidence of the second of these will be found more full than that of either of his brethren. In addition to this we shall find some incidental notices of the subject in the other inspired writers, which are not without their importance in the argument. For the present I must take my leave of you, praying that HE who inhabited THE CHERUBIM,* may dwell in your heart by faith, and also in the heart of

Your faithful and affectionate brother,

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* *Symbolically*; as afterwards, *substantially*, "God was in Christ:" In Him the whole fulness" (viz. of the Godhead) "was pleased to dwell." Col. i. 19. comp. ch. ii 9.

Why should ישב ה-כרובים be rendered "who dwelleth or sitteth *between* the Cherubim, since there is no preposition in either of the passages where this description of the Divine Majesty occurs? 1 Sam. iv. 4. 2 Sam. vi. 2. 2 Kings xix. 15. Isai. xxxvii. 16. Ps. lxxx. 1. xcix. 1. are, I believe, all the places in which this description is found.

LETTER XVII.

THE CHERUBIM ON THE MERCY-SEAT.

MY DEAR FRIEND,

THE manner in which St. Paul has spoken of the law of Moses, or the whole Mosaic dispensation, in two of his epistles, seems to demand attention in writing on the subject to which this letter will be devoted. That subject is *the symbolic intention of the* CHERUBIC IMAGES on the mercy-seat, in the Holy of holies of the Tabernacle and Temple. The Apostle speaks of the Mosaic institution under the character of an intermediate dispensation, designed to answer certain purposes which he states, during a limited period. It was a sort of *parenthesis* in the great plan of mercy, which, though connected with that which preceded it and that which followed it, was not absolutely essential to the plan itself.—"*It was added* because of transgressions,"* *viz.* added

* Gal. iii. 19. ΤΩΝ ΠΑΡΑΒΑΣΕΩΝ χαριν προσετεθη, It was added because of *the deviations*, viz. from the patriarchal doctrine and practice, and especially from the purity of the prefigurative institutions which had been Divinely appointed on the expulsion of man from Paradise, but which had been corrupted, and

to the covenant, the dispensation of mercy,* before revealed in the promise made to Abraham, and which had been so confirmed that no intermediate institution could make any alteration in it. This *parenthetical* dispensation was, to those who were under it, "a school-master to lead them to Christ," by exhibiting their need of such a Saviour in a clearer light, and by symbolizing, in all its types, what the Saviour when He came, was to be, to do, and to suffer. (See Gal. iii. 15, &c.) By partaking of the nature both of the original dispensation under which the first Adam, and his posterity in him, were placed before the fall, and also of that into which those who are in union with the second Adam are brought; it discovered in the fullest point of view the impossibility of justification by *any* law of works; or that, "if there had been a law given which could have given life, verily righteousness should have been by the law;" and that "the Scripture hath concluded all under sin, that the promise by faith of

thereby rendered obscure and unintelligible, not only in the world at large, but also among the descendants of Abraham, during their abode in Egypt. In order therefore to restore the purity of typical exhibition, and so to renew the expectation of the promised Saviour, the introduction of the Mosaic code became a necessary provision of Divine mercy. That code was, like its more simple predecessor of the patriarchal age, "a shadow of good things to come," when its substance should be revealed to the world by the Gospel of Christ.

* διαθηκη not συνθηκη.

Jesus Christ might be given to them that believe."

Such, then, being the character and design of the Mosaic institute, we may expect to find that it confirms and explains all the parts of that dispensation of mercy in which it forms a *parenthesis*. And accordingly we have seen evidence in our past inquiries, and shall find more in those which are before us, that this is the case.

I shall now transcribe the several passages of Scripture relating to THE CHERUBIM in the sanctuary of the Tabernacle and Temple, to which I wish to call your attention, and then make some remarks on them.

"Thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two CHERUBIM of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one CHERUB on the one end, and the other CHERUB on the other end; even of the mercy-seat" (or *marg. of the matter of the mercy-seat)* "shall ye make THE CHERUBIM, on the two ends thereof. And THE CHERUBIM shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall their faces be. And thou shalt put the mercy-seat above the ark, and in the ark shalt thou put the testimony that I shall

give thee. And there will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two CHERUBIM which are upon the ark of the Testimony, of all things which I will give thee in commandment unto the children of Israel." (Exod. xxv. 17—22. See also 2 Chron. iii. 10—13.)

The execution of these orders given to Moses on the mount, is recorded in Exodus xxxvii. 6—9: "And he made the mercy-seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two CHERUBIM of gold, beaten out of one piece made he them, on the two ends of the mercy-seat: one CHERUB on (*marg.* out of) the end on this side, and another CHERUB on (*marg.* out of) the end on that side: out of the mercy-seat made he THE CHERUBIM on the two ends thereof. And THE CHERUBIM spread out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another, even toward the mercy-seat were the faces of THE CHERUBIM."

The account given of THE CHERUBIM in the Holy of holies of Solomon's Temple, differs not from that which I have already transcribed, except that it is more concise in the description, and that it states their dimensions to have been larger. A repetition of the minuter particulars was unnecessary; but, as the Temple was so much

larger than the Tabernacle, proportion required that the dimensions of all its furniture should be larger also. The account, in 1 Kings vi. 23—28, is as follows:

"And within the oracle" (*viz.* the Holy of holies) "he made two CHERUBIM of olive tree, each ten cubits high. And five cubits was the one wing of the CHERUB, and five cubits the other wing of the CHERUB: from the uttermost part of the one wing to the uttermost part of the other wing, were ten cubits. And the other CHERUB was ten cubits: both THE CHERUBIM were of one measure, and one size. The height of the one CHERUB was ten cubits, and so was it of the other CHERUB. And he set THE CHERUBIM within the inner house, and they stretched forth the wings of the CHERUBIM, (or, *marg.* the CHERUBIM stretched forth their wings) so that the wing of the one touched the one wall, and the wing of the other CHERUB touched the other wall; and their wings touched one another in the midst of the house. And he overlaid THE CHERUBIM with gold."

You have now, my dear friend, before you the whole account given us of the CHERUBIC images in the Tabernacle and the Temple; and before I make any remarks on that account, I must ask you, Is it consistent with common sense to believe that this minuteness of Divine direction, this particularity with regard to their position, and identity with the matter of the mercy-seat; this precision

with regard to the aspect of their faces towards the mercy-seat and each other, had no other object than to describe two ministering spirits, whether human or angelic? At first sight the common interpretation appears to me incredible. But I proceed to offer you a few remarks on the subject.

And, first, I must observe, that there seems to be an inaccuracy in our translation when it uses a double plural in the word CHERUBIMS. The word CHERUBIM is the plural of CHERUB. There were two CHERUBS, or CHERUBIM, and no more: in other words, two compound figures, each of which is called a CHERUB, whatever that CHERUB represented.

Let me next call your attention to the room, or part of the Tabernacle and of the Temple where they were placed. They were fixed in "*the oracle*" or *speaking place;* that part of the Temple from which Jehovah *spake* and issued his orders and directions, otherwise called "*the Holy of holies,*" and which is also called "the inner house." Now, I conceive that as the sanctuary or holy place, together with its furniture and the services performed in it, was an eminent type of the body of Christ, *the Holy One* of God, whom the Father *sanctified* and sent into the world, and of what he was to be and to perform *on earth;* so the most holy place symbolized *heaven,* as the residence of the risen Saviour, in the work assigned to him after his ascension thither, and

what he was to be and to do *there*. "After the second vail was the Tabernacle which is called the holiest of all: which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the CHERUBIM OF GLORY shadowing the mercy-seat."—(Heb. ix. 3—5.) "Into the second tabernacle," (the most holy place) "went the high priest alone,* once every year, not without blood, which he offered for himself and for the errors of the people. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing; which was a figure for the time then present."—(Heb. ix. 7—9.) We learn also from ver. 24 that "the holy places made with hands are *the figures*† of the true," even of that heaven wherein is the peculiar residence of God. (Comp. ver. 23.) Hence Christ is called "a minister of the true Tabernacle which the Lord pitched and not man" (Heb. viii. 2.); and is said (Heb. ix. 11.) to be "a high priest by (or in) a greater Tabernacle not made with hands (Comp. ver. 24.); that is to say not of this, (the Mosaic) building.‡

* No mention is made of angels, or other ministers besides the high priest, who had any part to act in the solemn transaction between JEHOVAH ALEIM and THE ONE MEDIATOR.

† Αντιτυπα antitypes.

‡ See Macknight's second note on Heb. ix. 11.

Hence I think it appears, that the most holy place was a figure of heaven, and that its furniture and services had all a relation to the mediatorial office of our Lord as executed there. The annual entrance of the high priest into the former prefigured the entrance of Christ into the latter; and the typical acts of the one, the intercessory acts of the other. Now what can those hieroglyphics which were placed *on* the mercy-seat, *above* the head of the officiating priest, and whose faces were to be continually on that mercy-seat and towards each other, and before which, or before whose faces, the typical blood was to be sprinkled,—what can they represent but THE TRIUNE JEHOVAH? Surely not *created* angels; for Christ as officiating in heaven is set FAR ABOVE all principality and power and might, and every name that is named, not only in this world, but also in that which is to come:" (Eph. i. 21.) "Angels, principalities, and powers being made subject unto him." (1 Pet. iii. 22.) For the same reason these hieroglyphics cannot be supposed to symbolize the Gospel ministry, which is an effect of the intercessory work of our Divine Redeemer.

But let us consider more closely the immediate position of "THE CHERUBIM OF GLORY." They stood *on* the mercy-seat,* the throne of the

* כפר, "the lid or covering of the ark made of pure gold, on or before which the high priest was to sprinkle the blood of

Divine Majesty, where the blood of atonement was annually sprinkled, and from whence God communed with his people. What reason can be assigned for placing *there* symbols of any other personages than of the SACRED THREE? What office can be assigned to angels or men *on* the throne of God. *There* I should expect to find nothing, in an hieroglyphic intended to direct the faith of the Israelites and our own, but Divinity or its appendages. It has been urged, and I conceive justly, that the *vocal* language used by our Lord and his Apostles was calculated to promote that Polytheism which Christianity was designed to destroy, unless it be admitted that Christ and the Holy Ghost be persons in the essence of the Divine nature. And it may, I think, by a parity of inference be said, that the *silent* but forcible and fixed language of the Mosaic hieroglyphic was calculated to promote idolatry, unless THE CHERUBIM be admitted to symbolize the sacred persons of the undivided TRINITY.

the *expiatory* sacrifices on the great day of *atonement,* and where Jehovah promised to meet his people. The Septuagint renders the Hebrew word, in Exod. xxv. 17, by ιλαστηριον επιθεμα, *a propitiatory lid* or *covering*, but generally by ιλαστηριον a propitiatory, by which name St. Paul also calls it, Heb. ix. 5. And by applying this name to Christ (Rom. iii. 25.) " whom God hath set forth to be a propitiation," ιλαστηριον a *propitiatory* or mercy-seat; he assures us that Christ was the true mercy-seat, the reality of what that represented." *Parkhurst.*

But THE CHERUBIM not only stood on the propitiatory: these images were, moreover, ordered to be made *out of the matter* of the mercy-seat. They were beaten out of the same piece of metal of which the mercy-seat was made.* And this

* Exod. xxv. 19. "Even of *(margin,* out of the matter of) the mercy-seat shall he make the Cherubim, on the two ends thereof." Exod. xxxii. 7. "And he (Moses) made two Cherubim of gold, beaten out of one piece (מקשה) made he them, on the two ends of the mercy-seat." "Opere integro et solido, ut scilicet tam operculum quam Cherubim fuerint opus unum *absque ullâ junctura factum.*" Poli Syn. in Exod. xxv. 18. "*Ex eadem materiâ* quâ tectum erat propitiatorium. *Id. in ver.* 19. The meaning of the sacred historian must, I conceive, be, that the Cherubim were beaten out of the same lump of gold out of which the mercy-seat was beaten; or, at least, that each compound Cherub was beaten out of the same mass. Why was this injunction so particularly given, and its execution so minutely recorded; especially as the mode enjoined must have increased so greatly the labour and difficulty of the artificers? Of what consequence could it be whether the Cherubim were made of one piece of metal or of many, unless some mystery were intended by the original identity of the whole mass, out of which they were beaten? And what could that mystery be, but some symbolic consubstantiality in relation to the persons whom the Cherubim represented? To say that nothing was meant by this injunction would imply a reflection on its Divine Author; and not to attempt a solution of His intention would be a failure in the respect which is due to the word of God. "Things revealed belong to us and to our children." I would rather err in deciphering the symbol, so that my error be not opposed to the analogy of faith, than by neglect insinuate that a direction on a confessedly typical subject, so often repeated and so strongly marked, was without an object, corresponding in importance with the solemn manner in which it is enforced. For it will be recollected that a pattern

direction and its execution seem to be dwelt on by the historian as a point of high importance. Can any thing in this close connexion between the CHERUBIC images and the Propitiatory, be applied either to the angelic or human ministry, of one or the other of which the CHERUBIM have been supposed to be symbolical? But if they are considered as symbolical representations of the TRIUNE JEHOVAH, all is plain and easy to be understood. Christ the mercy-seat, and Christ exhibited as God-man among the contracting persons of the Godhead, under different relations with respect to us, is one and the same blessed personage,—"God blessed for ever."

What reason, I would further ask, can be given for the shadowing of the wings of THE CHERUBIM, inward and outward,—over the mercy-seat, and to the walls of the oracle; if either angelic or human ministry be the object of the hieroglyphic? And my friend will observe, that particular emphasis appears to be given, in the quotations I have made, to this

of all the work of the Tabernacle had been shown to Moses, while he was on the mount,—that persons were inspired by the Holy Ghost to qualify them for the execution of that work, and that Moses was charged to see that no deviation from the pattern which he had seen, took place. Exod. xxv. 9. See also 1 Chron. xxviii. 11—19. Why all this caution unless the Tabernacle and its furniture was to be *a form of sound things*, on which the creed of the Israelites was to be founded, and may I not add, by which our "form of sound words" was to be illustrated?

circumstance; and the Scriptures speak nothing in vain. I must own, I am at a loss to conceive what patronage the mercy-seat and its services could receive from any created being. The transaction with which it was connected lay between the high contracting parties in the covenant of redemption, and them only.

I am equally at a loss, on any other hypothesis than that which I espouse, to account for the position so particularly assigned to *the faces* of THE CHERUBIM.* The compound figures were

* Exod. xxv. 20, and xxxvii. 9. "Their faces *shall look* one towards another: towards the mercy-seat shall the faces of the Cherubim be." What the faces of the Cherubim, or of the two compound Cherubs, were, we learn from Ezekiel. Moses speaks of them without describing them, as a man would do, who was writing on a subject with which those to whom he wrote were well acquainted. Had not this been the case he would surely have stated what he meant by the word Cherub. But this was unnecessary to the Israelites who appear to have had a Tabernacle before that which was constructed by Moses.

But why were the faces of the Cherubim to be turned one towards another, and all towards the mercy-seat? Can any probable reason be assigned, if the Cherubim symbolized angels or men? Is not this the posture of joint-witnesses and confœderators, with respect to that which the mercy-seat and its annual service represented? Does it not afford a lively comment on the name אלהים, the "*Three that bear witness in heaven;*" of which heaven the sanctuary of the Tabernacle and Temple, respectively, was the type and figure?

The *faces* of the Cherubim, mentioned in those passages of Scripture (see Exod. xxv. 20. and xxxvii. 9.) where no doubt can exist respecting the meaning of the word פנים as literally signifying *faces*, may shed light on other passages where our

two in number, in order that all the four faces might be turned *inwards,* and so be witnesses of the solemn transaction on the mercy-seat; and *outwards,* as extending their regards to the whole world. I do not find that created angels, or human ministers, are ever introduced as approving witnesses of the great atonement. This is too high an office for them. There were THREE who bare witness in the symbolic heaven of the Jewish sanctuary; and in like manner, "there are THREE who bear record in (the real) heaven, the Father, the Word, and the Holy Ghost, and these three are one;" like each

translation renders this plural noun in a different manner. Thus "the shew-bread" is literally *the bread of the faces* or *persons,* because it was to be placed daily before or in the presence of "THE CHERUBIM OF GLORY." The phrase of the Evangelists is αρτοι της προθεσεως, literally *loaves of setting before,* used in the LXX version for לחם פנים, *bread of the presence* or *faces.* 2 Chron. iv. 19. comp. Exod. xxv. 30. and xl. 23. In like manner, the various passages in which the word פנים is connected with the ark and its appendages, called *the* TESTIMONY or *the* TESTIMONIES, may be supposed to have relation to the faces of the Cherubim, whose character as *witnesses* to each other and the world, intimated by their position, we have been endeavouring to establish. See Exod. xvi. 33, 34. xxvii. 21. Num. xvii. 4. 7, 10. &c. &c.

The word προσωπον in the New Testament has the same ambiguity as the word פנים in the Old. The former often signifies personality as well as the latter. See *Parkhurst* on the Greek word. It is, in the plural, the word by which the LXX usually renders פנים, and is used for the faces of the Cherubim in Ezek. i. 6.

CHERUB, one in substance, though three in person and in office.

And this leads me to notice a very remarkable title given to the most holy place: it is called the Tabernacle of WITNESS; not merely, I conceive, because it bore witness to something beyond itself as all the types did; but more especially as it was the residence of the hieroglyphic witnesses on the mercy-seat, whose testimony of acceptance given to the blood of atonement was the ground of faith and comfort. And let me observe, by the way, that if an allusion to the "Tabernacle of witness," be admitted in the controverted text of St. John's first Epistle, it will afford no mean addition to the strong arguments which support its authenticity. The symbols of the Divine Witnesses who bear witness in heaven, will be found in the hieroglyphic heaven of the Temple; and we shall not be long in discovering the three that bear record on earth in the hieroglyphics of the outer sanctuary, wherein were typified the acts and sufferings of our Lord in his state of humiliation here below.

The more attentively I read the extracts from Exodus and Kings, containing the orders for the construction of the CHERUBIC figures, and the execution of those Divine orders, the more I am struck with the manner in which the sacred historian, writing under the inspiration of God,

has treated the subject. There is a minuteness of description, and a repetition in some of its material parts, which seem to fix a high degree of importance on it. Nothing trivial surely can be intended by imagery so described. I should be led, by the very phraseology, to look for some mystery of deep import intended to be conveyed by it,—a mystery much deeper than the ministry of angels or the human ministry of the Gospel.

I must add that THE CHERUBIM appear to be called *the faces* or persons of Jehovah; for when the manna was ordered to be laid up "*before the faces* of "Jehovah," Aaron is said, in fulfilment of this order, to have laid it up "before the faces of the Testimony," * by which is meant the ark with THE CHERUBIM upon it.

You will observe that neither of the passages of Scripture which has yet come before us, has furnished any account of the figure of the CHERUB. But this defect will be abundantly supplied, when we take into our review the visions of Ezekiel. Moses in Genesis and Exodus, (and the remark will also apply to the books of Kings and Chronicles) speaks of the CHERUBIM as well known to those for whom he wrote. These figures had existed from the time of the expulsion from Paradise, and had been a constant appendage to the sacred

* לפני העדה

Tabernacle, which, from that period, had been used among believers as the place of Divine worship. At the time when Ezekiel wrote, after the captivity, it should seem that the knowledge of these emblems was, in part at least, lost; and that his visions were intended, among other ends proposed in them, to revive this important knowledge.

For further particulars then, on this interesting subject, I must refer you to a future letter, and am, in the mean time,

Your's truly,

LETTER XVIII.

THE SERAPHIM OF ISAIAH.

MY DEAR FRIEND,

WE are brought, in the course of our inquiry concerning the doctrine of THE CHERUBIM, to the glorious vision of the evangelical Prophet Isaiah, which is recorded in the sixth chapter of his prophecies. That this vision is connected with the CHERUBIC images, which were placed, by Divine command, on the mercy-seat of the most holy place, in the Tabernacle of Moses, and in the Temple of Solomon, and also with the subsequent visions of Ezekiel and St. John, hereafter to be considered, is, I think, unquestionable. In this, indeed, we have, so far as I know, the unanimous suffrage of those who interpret the hieroglyphic in a manner very different from that which I have adopted: and I am satisfied that when you have compared the several editions, if I may so speak, of the CHERUBIC symbol, you will be of the same opinion.

After laying before you the account which the Prophet has given of his vision, I shall briefly call your attention to its general object, the iden-

tity of the SERAPHIM with the CHERUBIM of the Temple, the scene of the vision, its principal figure, the throne on which He sat, the position of the Seraphim, their number, their wings, their proclamation of the glory of Jehovah, and the act which one of them is stated to have performed. The result, I conceive, will be, that you will concur with me in the general view of my letters, that they represented neither created angels, nor human messengers, but *The Three Persons in the Divine Essence.*

The Prophet's account of his vision is as follows: "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the Temple. Above it stood the Seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And One cried unto Another and said, Holy, Holy, Holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell among a people of unclean lips; for mine eyes have seen the King, the LORD of Hosts. Then flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth and

said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." (Isai. vi. 1—7.)

The *general object* of this vision appears to have been to make known the certainty and glory of the Messiah's kingdom, to be manifested at a time when the Jewish nation would be sunk into a state of the lowest ignorance and the greatest obduracy, and would be on the verge of the most tremendous desolation. That it had a primary reference to the Babylonish captivity, and the moral state of the Jews which led to it, is highly probable; but that it looked forward to their moral state previous to their last and long dispersion, is certain from the application which the Evangelists and Apostles have made of the ninth and tenth verses. (See Matth. xiii. 14, 15; John xii. 39. 40; Acts xxviii. 25, 26; Rom. xi. 8.) And one of these quotations clearly evinces, that the vision had respect to the erection of the glorious kingdom of the Messiah at the time when the Jews would be in the depths of judicial blindness and hardness of heart; for St. John, after mentioning their deplorable spiritual condition, adds, "These things said Esaias when he saw His glory," that of the King Messiah, "and spake of Him." Should you wish to see more on the subject of this prophecy, I refer you with much satisfaction to the learned commentary of *Vitringa*, though I differ from him on the subject of the Seraphic exhibition.

This learned commentator, however, concurs in the opinion that the SERAPHIM of Isaiah are to be identified with the CHERUBIM of Moses. The root from which the word SERAPHIM is derived, is a verb which signifies *to burn*, and the attribute of *fiery*, with relation to nature or colour, runs through all its derivatives. The reason, as I conceive, why Isaiah used the word SERAPHIM rather than CHERUBIM, in describing what he saw, is to be found in the nature of his vision. His vision, like the visions of Ezekiel and St. John, and indeed those of all the other prophets, was what is called *phantasma*. It was a representation to his imagination, and not to his senses. The reality was to be found in the things represented, and not in the representation. Now, the CHERUBIC images in the Temple were overlaid with gold,* and the SERAPHIM of Isaiah were

* I concur with Bp. Heber in his opinion that neither the Shechinah, or cloud of glory, nor the appearance of a man therein, as seen by Isaiah and Ezekiel, were *permanent* residents in the most holy place. The Bishop's objections to this supposition seem to me unanswerable. These exhibitions of THE GLORY OF JEHOVAH were *occasional*, and intended to answer some specific purpose at the time when they were afforded. I venture, however, to disagree with his Lordship, when he says "that the ark *with its Cherubim* corresponded to that empty throne, which in Eastern courts denotes the authority of the Sultan, even when the Sultan is not seated there." I am assigning my reasons for believing that the *propitiatory* was symbolic of the throne of grace; and that the CHERUBIM were symbols of the Triune Persons of the Godhead who fill that throne. See *Heber's Bampton Lectures. Note g.* to Lecture iv. *p.* 235, &c.

of the same colour, those being substantial, and these imaginary. Our further inquiry will show the connexion that subsisted between the several exhibitions.

The *scene* of the vision was the Temple: for there stood the altar from which the live coal was taken, and there also was the throne, on which the King, the Lord of hosts, was seen sitting. You will find that there is also a reference to the Temple at Jerusalem in the vision which Ezekiel has recorded in the tenth chapter of his prophecies. And this connexion between these visions and the Temple, where the substantial prototype was exhibited, seems to establish the identity of what the prophet saw with the CHERUBIC images of Moses and of Solomon, not to say with those also which were placed in the sacred Tabernacle at the east of the garden of Eden.

The *principal figure* in Isaiah's vision is the Personage whom he saw sitting on the throne. This Personage he dignifies with the most august titles. He calls him ADONAI, THE KING, JEHOVAH OF HOSTS.* As the two former of these titles demonstrate that the personage intended is the Messiah, the incarnate Redeemer of the world, which St. John has also attested when he

* "It is not difficult to prove, agreeably to the unanimous persuasion of the early fathers, that the national God of Israel was the angel of Jehovah, the great angel of the Covenant, or the Divine Word." *Faber.*

says that, on this occasion, *Isaiah saw the glory of Christ*; so the latter title proves that ADONAI THE KING is none other than the one living and true God, personally distinguished from, but essentially one with Him, WHO WAS, AND WHO IS, AND WHO IS TO COME. The title ADONAI describes Him as the effectual *advocate* and *patron* of his church; while that of KING exhibits him as its rightful *Sovereign* and *Lord*.

The prophet saw him seated on his *throne*, because the vision looks forward beyond his state of humiliation to that of his glory, as St. John has told us. It exhibits him as King in Zion, to whom "every knee must bow, of things in heaven, and things on earth, and things under the earth, and every tongue confess that he is Lord, to the glory of God the Father." And what was the emblem of the throne of his mediatorial glory, under the Levitical dispensation? It was the propitiatory, or mercy-seat; which having been typically sprinkled with his blood, thereby became "the throne of Grace," from the antitype of which he should dispense pardon and peace to myriads of guilty but repenting sinners. On this throne Ezekiel saw this Divine Personage, as is stated in both the accounts which he has given us of the CHERUBIC visions with which he was favoured. (See chapters i. and x.) As the holy of holies in the Temple was the symbol of heaven, so was the

mercy-seat the symbol of the throne of Grace and Glory to which our Redeemer is exalted.

What can we understand by his "*train* which filled the Temple," but the radiance which covered his person, and which, like a flowing royal robe, spread itself around him? We read in other accounts of Divine manifestations, both in the Tabernacle in the wilderness and in Solomon's Temple, of the cloud and fire and light, by which those manifestations were marked. (See Exod. xl. 34, 35; and 1 Kings viii. 10, 11.) *Fire, light,* and *spirit,* were the constant symbols of the Divine Presence, as will appear more fully in my next letter. At present I wish to keep to the principal subject I have before me.

Let us then, further, attend to the *station* of the SERAPHIM. They were *above,* either the throne, or Him that sat thereon: for the objective pronoun may be referred either to the one or the other. Their position may be gathered from that of the CHERUBIM, which stood *on* the mercy-seat, and from that of the ANIMALS in the parallel vision of St. John, which he saw "*in the midst of the throne.*" I ask again what I have asked before, Is this the proper station of any created intelligences? Who can be conceived to have their station *on,* or *in the midst of* the throne of Jehovah's glory, but the Persons in Jehovah? If there be a propriety maintained in the language of symbols, I can draw no other inference from

the station of the CHERUBIM in the Temple, of the SERAPHIM in Isaiah's vision, and of the LIVING CREATURES in that of St. John, than that they were "emblems of the three coequal persons in covenant to redeem man, and of the union of the Divine and human natures in the person of Christ."

As Isaïah has not specified how many SERAPHIM he saw, a question has been raised whether there where not more than two; and it has been inferred from the responses they made "one to the other," that there were more. But, surely, two compound symbols, such as I suppose them to be, will be sufficient to account for the antiphony attributed to them; and the very description of the prophet, when he says, "*one* cried to *the other*," seems to imply that there were but two. If the reasoning which has been adopted to prove that the vision is a counterpart of the CHERUBIC figures on the mercy-seat, be admitted, their number will be no longer doubtful.

The CHERUBIM in the Temple were furnished with only *two wings* each, while the SERAPHIM in the vision of Isaiah had *six* each. (Comp. Rev. iv. 8.) But this variation is easily accounted for, when the circumstances of the two exhibitions are considered. Though the object of the symbol in both cases is essentially one and the same; yet something circumstantially different is conveyed by the latter. The reason is given, ver. 2: "With twain he covered his face"

or *faces*,* "and with twain he covered his feet, and with twain he did fly." Two of the wings, then, signified the secrecy or inscrutability of the Divine proceedings; two their energy or rapidity; and the third pair of wings, covering the SERAPH's faces, denoted that they whom the SERAPHIM represented, were now in wrath *hiding their faces* (comp. Isa. liv. 8, lix. 2, and lxiv. 7.) from the Jewish people. (See ver. 9—12.)

While the prophet was contemplating the vision which was presented before him, he heard responsive voices declaring the glory of JEHOVAH OF HOSTS, that is, of ADONAI THE KING whom he saw upon the throne; and these voices were the voices of the SERAPHIM, who "cried one to another, HOLY, HOLY, HOLY, IS THE LORD OF HOSTS: the whole earth is full of His glory." While this thrice repeated ascription of sanctity confirms the doctrine of a Trinity in the Godhead; it also teaches us that the glory of the Godhead was to shine "in the face,"† or person of Jesus Christ. He is the brightness of that glory, as light is of the sun. Now what is the import of this proclamation? Is it not to be identified with the testimony borne by the three *heavenly* witnesses in 1 John v. 7.? The place is symbolically the same: for the testimony of the SERAPHIM was borne in the symbolic heaven

* פָּנִים

† 2 Cor. iv. 6. εν τω προσωπω

of the visionary Temple, wherein was the scene of what Isaiah saw and heard. The subject is the same; viz. the inauguration of the Man in glory, as Ezekiel has described the object which he saw, and his solemn exaltation to the exercise of kingly power throughout the universe. The witnesses were, according to my hypothesis, the same; the symbolic persons of the Godhead, "the Father, the Son, and the Holy Ghost." It will appear, I think, when we treat of the scenery in the Revelation, (chapters iv. and v.) that the place, object and witnesses, in the visions of the Old Testament prophets, and in those of St. John, are to be identified with each other. I shall only, therefore, at present, request you to consider the frequent necessity of an accumulation of images in the language of symbols, in order to describe the object completely which is intended to be thereby illustrated. It was not possible that a single symbol should always convey a full view of the case. Thus, in the recognized typology of the Levitical service, Christ was represented both by the sacrificed lamb and by the sacrificing priest. One type could not show that He was to offer up Himself. Indeed, in the plainer language of St. John's Epistle, Christ is one of the witnesses, and the person to whom the witness is borne. Let it not therefore stumble your mind, that, in the scenery of Isaiah, Christ should be represented by the compound

Testifier in the SERAPH, and also by the KING who was seated on the throne.

There is one point more in the vision of Isaiah, to which I must direct your attention before I dismiss the subject. I refer to the sixth and seventh verses; where the prophet, after describing the confusion which he felt in consequence of what he had seen and heard, arising from a conviction of his own sinfulness and that of his people, adds, "Then flew one of (*marg.* out of) the SERAPHIM unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." On this part of the sacred drama you will pardon a few ulterior observations.

The effect which was produced on the mind of the prophet, and which caused him to exclaim, "Woe is me! for I am undone, because I am a man of unclean lips; and I dwell among a people of unclean lips; for mine eyes have seen the King, the Lord of hosts:" this effect was the common result of those manifestations of the Divine Presence, with which saints of old were favoured. In proof of this you may consult the instances of Abraham, Daniel, St. John, and others. But none is more remarkable than that of Job, whose self-righteousness was effectually humbled by the presence of God, when He came

down to settle the controversy between Job and his opponents. "I have heard of thee," said the contrite patriarch, "by the hearing of the ear, but now *mine eye seeth thee:* wherefore I abhor myself, and repent in dust and ashes."

Whether there be any reference in the humiliating avowal of his own and his people's sinfulness which Isaiah makes, to gross corruption in articles of faith, intimated by the use of the word *lips*, rather remarkably introduced in his confession, I take not on myself to determine. Unless, however, there be such a reference, I can assign no reason why he should speak of the *lip*, rather than of the heart or of practical offence. It is also certain that the word *lip* often means *religious confession* or *sentiment*, and not language for which there is another word.* (See Isaiah xix. 18.; Hos. xiv. 2.; Zeph. iii. 9.) And it is equally certain, that, both at the time when Isaiah promulgated his prophecies, and also at the period to which this prophecy had ultimately a reference, the religious creed of the Jews was grossly corrupted, in the first instance by polytheism, and in the latter by the rejection of Him whom the prophet saw on the throne of Glory when Jesus declared, "I and my Father are one." I need not remark to you, that the consubstantiality and triunity of the CHERUBIC symbol, as exhibited to the imagination

* See Letter XXV.

of Isaiah, were admirably calculated to correct both these flagrant departures from the doctrine of Divine Revelation.

The agent who afforded the prophet the consolation which he needed under the conviction of sinfulness which he felt, is said, according to the English version, to be "one of THE SERAPHIM." Our Translators have omitted the preposition before the word SERAPHIM in the original text, but have supplied it in the marginal reading. This preposition appears to me of some importance in understanding the passage. "One of the SERAPHIM," and one *from among* the SERAPHIM,* are expressions of a different import. I am ready to think that it was not a SERAPH, taking that word for the complete compound symbol; but that it was the representative of Christ, God-man, in that symbol, or rather the KING himself who sat on the throne, who performed this gracious operation; to which opinion I am led by this consideration that the act performed by "One *from among* the SERAPHIM," is peculiarly the office of the Divine Mediator. Should you however think that the act of *flying* attributed to the agent proves him to have been one of the SERAPHIM, I shall not contend for the sense I have given to the preposition which the prophet has introduced.

* אחד מן השרפים

What that act was we proceed to consider. He "took a live-coal from off the altar, and therewith touched the prophet's lips, saying, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." The altar from whence the coal was taken, appears to have been the altar of burnt-offering, whereon the typical sacrifices were offered for atonement, day by day. Whether the live-coal symbolized that atonement, or its effects in the work of the Holy Ghost, called in the New Testament a baptism by fire, or both, is immaterial to my purpose. "Who can forgive sins but God only?" Whether atonement or sanctification be the import of the emblematic action, the one and the other are the acts of a Divine, and not of a created agent. This argument is so clear that *Vitringa*, who thinks that one of the SERAPHIM was the agent, and who interprets the SERAPHIM as symbolizing both angels commonly so called, and ministers of the Gospel, is obliged to account for the assignment of this act of atonement or sanctification to the former, by saying, "Those things *which God Himself performs, and performs by Himself,* are attributed in this vision *to angels,* for the sake of propriety."* But I think it more

* Angelis in hoc viso tribuuntur ενσχημως quæ ipse Deus agit, et per se agit. By ενσχημως I suppose my author to mean *for the sake of propriety* with regard to the scenery of the vision.

honourable to the Spirit of inspiration, by whom the Scriptures were indited, to consider every symbol on record as conveying correct notions of the doctrine to be taught by it, whether we can comprehend that doctrine or not in the full dimensions of its import.

Such, my dear friend, are the views I have formed of this glorious vision vouchsafed to the evangelical prophet; to which I add the trite request of the latin poet:

> Si quid novisti rectius istis,
> Candidus imperti; si non, his utere mecum.

Praying that He who touched the prophet's lips, may also guide, influence, and sanctify our hearts and minds, our lips and our pens; that all we think and do, and write and speak, may be to his glory in the promotion of the everlasting Gospel of the Blessed God,

I remain

Your's affectionately,

LETTER XIX.

THE CHERUBIM OF EZEKIEL.

MY DEAR FRIEND,

WE are now arrived in the regular succession of the scriptural allusions to the CHERUBIC images, at that position where the fullest view is afforded of their structure and import. Neither in the book of Genesis where we first meet with them, nor in the accounts of the building of the Tabernacle and Temple, nor in the vision of Isaiah, have we any particular description of their figure and symbolical design. The historian and the prophet speak of them as writers would do who knew that they were addressing persons well acquainted with the subject. The prophet Ezekiel seems also to have been familiar with their figure; since he says, after describing his vision (chap. x. 20.) "And I knew that they were *the* CHERUBIM."* But those for whose

* Nemo consultus facile dubitaverit, quin Cherubini illi prophetici (viz. in visione Ezechielis) formâ et specie (æque ac nomine) Cherubinorum in templo donati fuerint; cum præsertim *Ezechiel* (qui sacerdos erat, adeoque templi figuras probè nôrat) postquam ad eorum formas propiùs advertisset, hoc apertè testatur, dicens, (cap. x. 20.) *Tunc cognovi eos*

instruction he wrote, the captives in Babylon and their descendants, may be supposed to have needed the accurate delineation he gives; and this may account for the enlarged detail which the narrative of his vision supplies. Without this, it would have been impossible to determine either their figure or symbolical import.

The character of Ezekiel's visions, in his first and tenth chapters, was considered by the Jews to be so very mysterious that they prohibited any attempt to explain it. But surely this prohibition was absurd; for if the vision be inexplicable, in vain did Jehovah appear to the prophet, and in vain has the prophet related what was revealed to him. The more enigmatical the subject, the greater humility and care, and the more earnest supplication for Divine instruction, are undoubtedly required; but the attempt to decipher it, if made in a becoming frame of mind, cannot of itself be condemned. These visions are a part of that "Scripture" which "is given by in-

Cherubinos esse. Ex aliis locis collatis colligo, Cherubinos animalium, quæ dixi, formas habuisse. Nam Psalmista, ni fallor, Dei Cherubim חיות, ζωα, appellavit, Ps. lxviii. 11. בה חיתך ישבו, quæ sanctus Hieronymus ita transtulit, *Animalia tua habitaverunt in eâ*, nimirùm *in hæreditate tuâ;* LXX etiam, (et quæ expressa est Vulgata) habent τα ζωα σε, *animalia tua.* Loci sensus huc redire videtur—"Tu sedens inter Cherubinos, variis animantium formis expressos, hæreditatem tuam, i. e. populum Israeliticum, per eremum deduxisti." *Spencer de Legibus Hebræorum. Lib.* iii. *Diss.* v. *Sect.* 2. See also Mede's Works. *pp.* 438 and 594.

spiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. iii. 16, 17.)

The Divinely directed mode of arriving at the true sense of Scripture is by "comparing spiritual things with spiritual." And particularly, in order to interpret the hieroglyphics which it contains, the several editions, if I may so speak, when there are more than one, of the same hieroglyphic should be compared together, every hint contained in the New Testament be brought into contact with it, and the analogy of faith be closely considered in its bearing on the interpretation which is assigned to the symbol.

With these views and purposes I venture to write to you on the subject of what Ezekiel saw by the river Chebar. Wholly dissatisfied with the discordant expositions which I have met with in most of those commentators whom I have had an opportunity of consulting, I shall try how far the clew furnished by my former letters on the doctrine of the CHERUBIM, will lead to a consistent elucidation of the vision now to be considered. And in doing this, I shall first transcribe what Parkhurst has written on the subject, and then subjoin some additional observations.

"A particular description of the CHERUBIC

form is very exactly, and as it were anxiously supplied by the prophet Ezekiel. (Chap. i. 5.) 'Out of the midst thereof (i. e. of the fire infolding itself, ver. 4) the likeness of four living creatures,' or animals; 'and this was their appearance.' I formerly thought that this last Hebrew expression could not mean that *they, the four animals, had the likeness of a man*; which interpretation, I then apprehended, would make the prophet contradict himself (comp ver. 10;) but that it imported that *the likeness of a man* in glory, called ver. 26. 'the likeness as the appearance of a man,' and particularly described in that and the following verses, was *with* them. But on attentively considering the words דמות אדם להנה, ver. 5, and observing how דמות is applied, ver. 13, my present opinion is, that they may mean that the four animals had *the likeness* or *resemblance of a man* in the erect posture and shape of their body,* ver. 6. 'And there were four faces † to one similitude, (דמות) and four wings to one, to them.' So there were at least two compound figures. Ver. 10, 'And

* Comp. Vitringa on the Apocalypse, chap. iv. 6, 7.

† The conceit of Villalpandus, Grotius, and Spencer, that the word פנים, in Ezekiel's description of the quadriform Cherub, does not mean *the faces* but other parts of the form, is adopted to subserve the hypothesis which these learned authors maintain. The primary meaning of פנים is faces, from פנה to turn, LXX. προσωπα, *faces, presence,* or *persons.*

the likeness of their faces; the face of a man, and the face of a lion, on the right side, to them four; and the face of an ox to them four; and the face of an eagle to them four.' Ezekiel 'knew that they were *the* CHERUBIM.' (Chap. x. 1—20.) Ver. 21. 'Four faces to one' (לְאֶחָד) CHERUB, 'and four wings to one.' This text also proves that the prophet saw *more* CHERUBS *than one*, and that *each had four faces and four wings*. And we may be certain that the CHERUBS placed in *the holy of holies* were of the form here described by the Priest and Prophet Ezekiel; because we have already seen from Exodus, 1 Kings, and 2 Chronicles, that they likewise had *faces* and *wings*, and because Ezekiel knew what he saw to be CHERUBS, and because there were no *four-faced* CHERUBS any where else but in the holy of holies; for it is plain, from a comparison of Exod. xxvi. 1, 31,—1 Kings vi. 29, 32, and 2 Chron. iii. 14, with Ezek. xli. 18, 19, 20, that the artificial CHERUBS on the curtains and veil of the Tabernacle, and on the walls, door, and veil of the Temple, had *only two faces*, those of *a lion* and of *a man*.

"I go on to consider the *propriety* of the animals in the CHERUBIC exhibition representing the three persons of the ever-blessed Trinity. And here, to obviate any undue prejudices which may have been conceived against the *Divine Persons* being *symbolically* represented under

any *animal forms* whatever, let it be remarked that JEHOVAH appeared as *three men* to Abraham, Gen. xviii. (which is the first proper lesson for Trinity Sunday in the afternoon;)* that the *serpent* of brass, set up by God's command in the wilderness, was a type or emblem of *Christ, God-man,* lifted up on the cross (comp. Num. xxi. 1—9, with John iii. 14, 15;) that at the baptism of Jesus, 'the Holy Spirit descended in a bodily shape like *a dove* upon him' (Luke iii. 21, 22;) that Christ, as above intimated, is expressly called the *lion* of the tribe of Judah (Rev. v. 5.) and continually in that *symbolical* book is set before us under the similitude of a *Lamb.* All these are plain Scriptural representations; each of them admirably suited, as the attentive reader will observe, to the particular circumstances or specific design of the exhibition. Why, then, should it appear a thing incredible, yea, why not highly probable, that JEHOVAH ALEIM should, under the typical state, order *his own persons, and the union of the manhood with the essence* to be represented by *animal forms* in the CHERUBIM *of glory:* especially if it be considered, that the *three animal forms,*† exclusive of *the man* (who

* See Letter XXIX.

† Quatuor sunt superbi (excellunt) in mundo: leo inter feras, bos inter jumenta, aquila inter volucres, homo verò super omnia: et Deus super universa. *Talmudici apud Schindler. Lex. Pent. Col.* 267. *A.* Quoted by Bp. *Newcombe.*

stood for *the very human nature itself,)* are the *chief* of their respective kind; the *ox* or *bull,* of the tame or graminivorous; the *lion,* of the wild, or carnivorous; and the *eagle,* of the winged kind. But this is by no means all; for as the *great agents* in nature, which carry on *all* its operations, certainly are the fluid of the heavens, or, in other words, the *fire* at the orb of the sun, the *light* issuing from it, and the *spirit* or *gross air,* constantly supporting and concurring to the actions of the other two; so we are told (Psalm xix. 1.) *that the heavens* are *the means of declaring, recounting, or particularly exhibiting the glory of God,* even *his eternal power and Godhead,* as St. Paul speaks, Rom. i. 20.*

" Bearing in mind, then, that *the personality in Jehovah* is in the Scripture represented by *the material Trinity of Nature;* which also, like their Divine antitype, are of one substance; that the primary Scriptural *type* of the FATHER is *fire;* of the WORD, *light;* and of the HOLY GHOST, *spirit,* or *air in motion;* we shall easily perceive the *propriety* of the CHERUBIC emblems. For the *ox* or *bull,*† on account of his horns, the curling hair on his forehead, and his unrelenting fury when provoked (comp. Ps. xxii. 12,) is a

* See former Letters.

† See the account given of the Urus, or wild bull, of the Bison, another species of this genus, and of the Buffalo, in Goldsmith's Natural History, or any other work on the subject.

very proper animal emblem of *fire;* as the *lion,* from his usual tawny gold-like colour, his flowing mane, his shining eyes, his great vigilancy, and prodigious strength, is of the *light.* And thus likewise the *eagle* is of the *spirit,* or *air in action,* from his being chief among fowls, from his impetuous motion, and from his towering and surprising flights in the air. And the heathen used these emblematic animals, or the like, sometimes separate, sometimes joined in various manners, as *representatives of the material Trinity of nature* which they adored.

"Thus, then, the faces of the *ox,* the *lion,* and the *eagle,* represented *at second hand* the three Persons of JEHOVAH, the FATHER, the WORD, and the HOLY SPIRIT; and the union of the Divine *Light* with man being plainly pointed out by the *union* of the faces of the *lion* and the man, (see Ezek. i. 10, xli. 18.)* we may safely assert, that

* The description of the *four-faced* Cherub in Ezek. i. 10, and that of the two-faced Cherub in Ezek. xli. 18, when compared together, strongly intimates that, in the former, one of the three heads was furnished with two faces, as the head of the latter also was. Let us particularly notice the words: "As for the likeness of their faces, they four" (viz. the four living creatures mentioned in ver. 5, or the fourfold figure which the prophet saw) had the face of a Man and the face of a Lion, on the right side; and they four," (or the fourfold figure) "had the face of an ox, on the left side; and they four (or the fourfold figure) also had the face of an eagle." The compound emblem, whatever it represented, was, unquestionably, in some respect *fourfold,* and in another *threefold.* How this

the CHERUBIM *of glory* (Heb. ix. 5.) in the holy of holies, were Divinely instituted and proper *emblems* of the THREE ETERNAL PERSONS *in covenant to redeem man, and of the union of the Divine and human natures in the person of Christ.*"

Thus far I have copied from Mr. Parkhurst's Lexicon; to which I add his answer to an objection which has been built on the prohibition of the second commandment, which answer appears to me completely satisfactory. He says, "It may be suggested that the above explanation of the *Cherubim* favours that *Idolatry* or *image-worship*, which is so expressly forbidden in the second commandment, and in many other passages of Scripture. In answer to this objection I would observe first, that, if it have any force at all, it holds as strongly, at least, against the supposition of the *Cherubim* representing *created spirits*, as it does against the doctrine which teaches that they were emblematical of *the three Divine Persons with the man in union.* For that they were exhibited with *faces* and *wings* we learn from Exod. xxv. 20, et al. and that they had the likeness of a compound animal Ezekiel expressly declares.

"But indeed the objection drawn from the

is to be understood, but by supposing two of the faces to have been united, as in the two-faced Cherub of chap. xli. 18, I know not.

second commandment immediately vanishes on attentively reading the words of it; Exod. xx. 4. "Thou shalt not make *to thyself** any graven image, &c." "Thou shalt not *bow down* to them, &c." ver. 5.† Now the Cherubim, whatever they represented, were not made by the people *to themselves*, i. e. out of their own head or imagination, and for their own *uninstituted* use; but were formed by God's express command, according to a Divine pattern, by men Divinely inspired for that purpose. See Exod. xxv. 18, &c. xxxi. 1—11. xxv. 9, 40. Comp. 1 Chron. xxviii. 6, 11—19. And as to the *use* of them, the people were so far from *bowing down to*, or *serving* the four-faced Cherubs, placed in the Holy of Holies, that they could not even see them, because they were always separated from the outer Tabernacle or Temple by a thick vail (see Exod. xxvi. 31, &c. 2 Chron. iii. 14.;) and no one but the *High*

* לך so לכם to yourselves. Deut. iv. 16. Exod. xxx. 37. Comp. Exod. xxxii. 8. Amos v. 26.

† Præceptum secundum ab homine tantùm simulacri faciendi potestatem tollere censeatur. Nam in hæc verba traditur, *Non facies* TIBI *sculptile, aut ullam similitudinem, etc.* Quasi dixisset Legislator, "Mihi, legum mearum Domino, potestatem "integram servo, quodvis simulacrum in cultu meo statuendi; "tibi verò, in idolatriam proclivi, non licebit imaginem aliquam, "pro tuo ingenio aut arbitrio facere."—Non comprehensa est formatio Cherubinorum in generali interdictu, quoniam scilicet eorum figura non reperitur in re aliquâ sive superioris sive inferioris mundi partis.—*Rabbi Isaac Mosaides*, quoted from *Selden* by *Spencer, De Legibus Judæorum. Cap. de Cherubinis.*

Priest, and he only *once a year*, was permitted to enter into the Holy of Holies (see Levit. chap. xvi.;) and when he did enter therein, according to God's appointment, and in order to sprinkle the typical blood upon the mercy-seat before the *Cherubim*, it was expressly ordained, Lev. xvi. 17, that *no man* (not even a Levite or a Priest) *should be in the Tabernacle of witness*, i. e. in the outer Tabernacle, or holy place."

To this I beg leave to add, that neither Mr. P. nor any other writer of the same school, so far as I know, ever maintained that the CHERUBIM were representatives of the Deity *essentially* considered. What they assert is, that the personality, the official character, and covenant engagements of the ALEIM, are thus illustrated. JEHOVAH says to Moses, "Thou canst not see my face and live:" (Exod. xxxiii. 20.; comp. John i. 18.) and yet we are repeatedly told, in as positive terms, that Moses and others did *see and behold the* ALEIM *of Israel.* (See for instance Exod. xxiv. 9—11. Comp. Gen. xxxii. 30. So also Num. xii. 8.) "With him (Moses) will I speak mouth to mouth, and the similitude of the Lord shall he behold." There were, then, *occasional similitudes* of the ALEIM exhibited to man; and why might there not be a *standing* one? And if the CHERUBIM contained a graphical delineation of the Gospel mystery, does it not seem to have been a wise, and kind, and almost necessary

provision for the instruction of man in fundamental truths before the introduction of alphabetic characters; and even after their introduction to have been highly important? Can we wonder, considering the corruption of human nature, that those who were destitute of a *written* Revelation, and who were removed to a distance from this hieroglyphic and its services, which we suppose to have existed from the time of the fall, should have perverted or lost the knowledge of JEHOVAH ALEIM, and of the way of salvation by him prescribed for fallen man?

The limits of a letter will not allow me to attempt a comment on the two chapters, in which the prophet's first and second visions are contained; the second being, as he himself tells us, a renewal of that which he had before seen. I must therefore content myself with suggesting to you such hints for an explication of the mysterious scenery, as have struck my own mind while meditating on it. And this I venture to do with the deepest humility and openness to correction, if I should appear to have made any mistakes, since I am moving, so far as I know, on untrodden ground.

I request your notice, then, of the manner in which the prophet has introduced his mystic scenery. He says, chap. i. ver. 1. that the heavens were open, and he saw "visions," or rather *appearances, exhibitions* "of the ALEIM." The

word which answers to "visions," occurring in the last verse of the chapter in the singular number, is rendered in our version *appearance*.* "This was the *appearance* of the likeness of the glory of JEHOVAH." Now what were these visions or *appearances* of the ALEIM which he proceeds to describe, but the CHERUBIC emblems? I cannot conjecture how Ezekiel saw *exhibitions* of the ALEIM (the term is plural, because the emblem was compound) unless what he proceeds immediately to delineate constituted those exhibitions. He does not say that what he saw were exhibitions of *angels* or *human ministers*, but of the ALEIM. You will observe that when, at the close of the chapter, he speaks of the vision which he had of the man in glory, the King Messiah upon his throne, he uses the singular number, "This was the appearance of the likeness of the glory of the LORD:" but when he speaks of the CHERUBIC emblems, for the reason I have given, he uses the plural number,† "I saw *visions*" or *appearances*, "of the ALEIM."‡

* מראה, The word usually rendered vision is חזון. Why should the former word be rendered in the first verse by a different word than is used in the last?

† Or, perhaps, the plural number may refer to the natural and artificial symbols, as both were exhibited in the scenery of the vision.

‡ מראות אלהים. "As the prophet in the conclusion of his account of it (his vision) says, ver. 18. *This was the appearance of the likeness of the glory of the Lord;* and insinuates that the

May not Ezekiel's first vision be considered in a threefold point of view? *First,* as exhibiting *the threefold agency of nature;* the primary symbol, as I conceive, throughout the Holy Scripture, of the threefold agency in the Kingdom of Grace. Secondly, as *the compound*

things spoken to him, which are mentioned in the following chapters, proceeded from this appearance, it may perhaps be conjectured that the vision was an enigmatical representation of *the attributes of the Deity* exerted in the government of the world: and that the representation was formed by an union of a number of symbols, whose meaning those who understood the ancient picture writing knew, but which we whose knowledge of that kind of writing is extremely imperfect, cannot pretend to explain." *Macknight on the right interpretation of the language of Scripture: vol.* iv. *of his Commentary on the Epistles, p.* 419. How different from his interpretation of the Cherubim in his remarks on Heb. ix. 5! Error is frequently the parent of self-contradiction. The language of the prophet, in chap. x. 20, has been considered as favouring the notion that the CHERUBIM were the *chariot* of the ALEIM; but it may be so rendered, without any force put on it, as to correspond fully with the view we have taken of the character of the CHERUBIM of Ezekiel as symbols of the TRIUNE JEHOVAH, and, indeed, so as strongly to confirm it. "This was the living creature that I saw *under* the God of Israel, by the river of Chebar, and I knew that they were *the* CHERUBIM." Now the word תחת signifies *under,* either in *situation* or *substitution.* It is used in the latter sense of *instead of, in the place of,* in the following texts: Gen. ii. 21. xxx. 2. xxvi. 33. l. 19. Levit. xvi. 22; and in many other places. So תחתיו *in the place of himself,* or *in his own place,* Exod. xvi. 29. Comp. Levit. xiii. 23. Josh. v. 8. Jer. xxxviii. 9. The preposition, then, which our translators have rendered by the word *under,* may refer either to position or character, without any violence done to the meaning of the word: And I am led to think that in the cited verse of Ezek. x., it must have the

symbol of that threefold agency of nature, existing in the CHERUBIM of the sanctuary of the Temple. And, thirdly, as that which is the grand object of the vision, *the inauguration of the Man in glory*, Isaiah's "KING," or the exaltation of our nature, in the person of the MESSIAH, to that throne, on which, from the eternity that is past, he was destined to sit. These several exhibitions are accompanied with their proper appendages, at once showing their own character and offices, and connecting them with each other, and with the great work of the TRIUNE JEHOVAH in the redemption of man, which they were intended to illustrate.

First, then, the threefold agency established in the natural world, seems clearly to constitute

latter meaning—"This," the living creature (the term being used collectively for the compound figure of the Cherub) "was the substitute," the visible symbol "of THE ALEIM of Israel." I am led to this conclusion because the passage will thus correspond with chapter i. 1, where I understand THE CHERUBIM to be called "representatives of the ALEIM." The vision in chap. x. is certainly to be identified, in substance, with the former vision which the prophet saw by the river Chebar.

It is supposed by Lowth that the Cherubim of the temple are called, in 1 Chron. xxviii. 18, "God's chariot." But I humbly conceive that the learned Commentator has mistaken the meaning of the passage. It is, I think, the mercy-seat which is spoken of as the chariot or vehicle of the Cherubim, and not the Cherubim as the chariot of God. Το αποδειγμα τθ αρματος των χερουβιμ· LXX. Comp. Horsley's note on 1 Chron. xxviii. 18.

the primary symbol in this complex vision. The object of the vision was a discovery of God's purpose in the destruction of the Jewish economy, and the introduction of another and everlasting dispensation; which final dispensation is copiously described, in the usual prophetic language of symbols, at the close of Ezekiel's prophecies. The vision proceeded "from the north," because from thence came the desolating army of the Chaldeans, whose invasion was the first of those awful judgments which issued in the destruction of the Mosaic dispensation.

"I looked, and behold a whirlwind," or rather a violent storm, "came out of the north." The visible evidence of this (for wind is invisible) was a great cloud, which, as is usually the case with the condensed vapours of the torrid zone, appears from what follows to have been a thunder cloud, or a cloud charged with electric matter.*

* "The most extraordinary instance of this (viz. an electric cloud) perhaps on record, happened in the island of Java, in the East Indies in August, 1772. On the 11th of that month, at midnight, a bright cloud was observed, covering a mountain in the district called *Cheribon*, and at the same time several reports were heard like those of a gun. The people who dwelt on the upper parts of the mountain, not being able to fly fast enough, a great part of the cloud, almost three leagues in circumference, detached itself under them, and was seen at a distance rising and falling like the waves of the sea, and emitting globes of fire so luminous that the night became as clear as day. The effects of it were astonishing; every thing was destroyed for seven leagues round; the houses were demolished; plantations

Now you will remember that Jehovah came to Moses in such a cloud, (Exod. xix. 9, 16; Comp. chap. xxiv. 15, 16.;) and at the same time he spake to the Israelites out of darkness, cloud, and thick darkness. (Deut. iv. 11; v. 22.) He also led them through the wilderness in the pillar of a cloud (Exod. xiii. 21.), in which he occasionally manifested himself. (Exod. xiv. 24; xvi. 10.) This pillar or column of a cloud, which sometimes preceded, and sometimes followed the camp of Israel, though described as a pillar of fire *and* cloud, was but one pillar, as appears from Exod. xiv. 20, 24, and Num. ix. 15, 16, 21. It was a column of cloud with fire burning in it, which shaded them by day, and gave them light by night. JEHOVAH also appeared in the cloud above the mercy-seat in the Holy of Holies. (Lev. xvi. 2.) And by these several supernatural phenomena he proved himself to be the God of *the heavens*,* and that they were his servants and ministers.

An electric cloud, then, was the usual symbol

were buried in the earth; and 2140 people lost their lives, besides 1500 head of cattle, and a vast number of horses, goats, &c." *Encyclop. Brit.* Article CLOUD. Where see another similar instance in the Island of Malta, related by Bridone, of "a great black cloud, which, as it approached changed its colour, till at last it became like *a flame of fire mixed with black smoke.*" What an illustration of Exod. xix. Deut. iv. and Ezek. i.; and what a comment on St. Paul's declaration, that "Our God is a consuming Fire!"

* The true νεφεληγερετης Ζευς, *the cloud compelling Jove.*

of the Divine Presence: * and you need not be informed, that the threefold agency of nature is always existent in such a cloud. But of this the prophet is himself careful to remind us; for he tells us that its *phenomena* were a violent "*wind*," (Comp. Job. xxxviii. 1.) "a *fire* infolding or catching itself," and *brightness* or vivid light, diffusing itself on every side, like the colour of *chasmal*, of fine copper mixed with gold.

Here then we have the primary symbol of Deity, the *heavens* † in their threefold condition, which the Psalmist tells us are the grand means of

* "Matt. xvii. 5. *Behold a bright cloud.* This cloud which overshadowed Moses and Elias, is called by the Apostle Peter who beheld it, *the excellent glory*, 2 Pet. i. 17. Wherefore it must have been the *Shechinah*, or visible symbol of the Divine presence, as is evident likewise by the words that came out of the cloud, which were the words of God himself, "*This is my beloved Son, in whom I am well pleased, hear ye Him.*" *Macknight's Harmony of the Gospels, Vol.* ii. *p.* 158.

"The cloud whereon the Lord now ascended, being the same with that in which he is to come again, was more bright and pure than the clearest lambent flame; for it was the glory of the Father, that is the SHECHINAH, OR VISIBLE SYMBOL OF THE DIVINE PRESENCE, which appeared to the patriarchs in ancient times, which filled the Temple at its dedication, 2 Chron. vii. 3, and which in its greatest splendour cannot be beheld by mortal eyes, so for that reason is called *the light inacccessible* in which God dwells. 1 Tim. vi. 16." *Idem. vol.* ii. *p.* 622.

Is it not probable that the same voice which spake at the transfiguration, proceeded also from a symbolic cloud, although that circumstance is not mentioned, when it made the same declaration at our Lord's Baptism in Jordan?

† שמים the *placers* or *disposers*. See Letter III.

displaying the glory of the ALEIM, the Three Persons in the Godhead. (Ps. xix. 1.)

In the next place the prophet saw the CHERUBIM, *the symbols or representatives of* THE GREAT ONES * coming out of the fiery cloud. This procession may point out to us what has been already stated, that as the cloud in its several conditions was the primary symbol of the ALEIM, the CHERUBIM were the symbols of the material agents, and consequently, at second hand, of the supreme TRIUNITY. The prophet's minute description of the Cherubim has been already considered.

The vision of the wheels appears to me referrible to a fourfold object, *the kingdom of Nature, the kingdom of Providence, the kingdom of Grace, and the kingdom of Glory,* which are all connected one with another, the two former being subservient and preparatory to the latter; which latter two may, indeed, be considered in unison with each other, as the faces of the man and the lion are represented to be in the CHERUBIC figure.

In *the kingdom of nature,* the celestial fluid, with incalculable celerity of motion and irresistible influence, moves in its efflux and reflux to and from the four quarters of the heavens, causing the revolutions of all the spheres therein contained. And this seems to explain Ezek. x. 13; "As for

* כ-רוביים CHE-RUBIM.

the wheels, it was cried to them in my hearing, 'Revolution,' or revolve; intimating that those whom the CHERUBIM represented, having each a wheel, were going to exert their power to bring to pass the great scene which was the object of the vision. Each CHERUB had a wheel, revolution, administration, a share in *turning* things *about*,* which was saying they would soon or certainly perform the vision."

* Compare the use of the word גלגל in Psalm lxxxiii. 13, and Is. xvii. 13. In Psalm lxxvii. 18, גלגל is rendered *the heaven*, but should rather be rendered a *whirlwind* from its rotary motion; and this notion connects it with its meaning in Ezekiel's vision, where it seems to denote *the celestial fluid* in circulation, with which the Cherubim were surrounded. *Parkhurst.*

Isai. li. 16. "I have put my words in thy mouth;
And with the shadow of my hands have I covered thee;
To stretch out the heavens and to lay the foundations of the earth;
And to say unto Sion, Thou art my people."
Lowth's Transl.

Whether this address of Jehovah be made to the church existing at the time of its fulfilment, or to her Redeemer; whether the verb נטע be an error of transcribers for נטה, as Vitringa, Lowth and Horsley suppose, or it be the true reading, used in the sense of *pitching* or *fixing* a tent, as Parkhurst suggests;—and whether the description have yet been realized in any past or present state of the church, or not;—neither of these inquiries is the object for which the passage is here produced. My reason for producing it is to call attention to the *parallelism* in the two last lines, in the former of which that is figuratively and analogically described which is more plainly stated in the latter. The subject of the description is a new formation of the church, here called *Sion*, whether to consist of Jews or Gentiles, of both, is not here the question. This is, doubtless, the

The physical view of the vision is by no means a novelty; for *Moses Maimonides* (quoted by *Poole* in his *Synopsis,*) says, in his *Dux Dubitantium*: "Those things which are here spoken, refer partly to the angels, *the movers of the spheres,* and partly to the spheres themselves." By the angels that *move* or cause the revolution of the *spheres,* he could only mean, if he had any distinct meaning, *the created agents of nature,* or *the power of the heavens,* which are called in Scripture

meaning of saying unto Sion, "Thou art my people." The connexion was first formed at Sinai. It is supposed to have been broken; and at the time when the prophecy takes effect, it is to be renewed. But how is this new formation of the church illustrated by the Prophet?—By terms borrowed from the formation of the material heavens and earth, the agency of which JEHOVAH ALEIM has claimed as his own in ver. 13. The end proposed by the promises in the parallelism contained in the two first lines, was, "TO STRETCH OUT THE HEAVENS, AND TO LAY THE FOUNDATIONS OF THE EARTH."

The earth is the symbol of the Church now to be re-formed. The foundations of the literal earth are the solar efflux and reflux, the שמים, the cause of its suspension and motion. (See Ps. lxxxii. 5. Prov. viii. 29. Isai. xxiv. 18. Job xxxviii. 4, 6.) The foundations of the symbolic earth, the church, are "the light of life" and the influences of his Spirit. The church is built on the foundation of the Apostles and Prophets, the doctrine taught by holy men speaking as they were moved by the Holy Ghost, Jesus Christ himself being the chief corner stone.

This passage therefore, and others of a like character, which speak analogically of God's power in "stretching out *the heavens,*" or in producing *the expanse,* (Gen, i. 6..) and of "laying the foundations of *the earth,*" justify the view we have taken of an intended connexion between the material and spiritual formations, of which the Scriptures so often speak.

angels or *agents*, as being JEHOVAH's agents or ministers. (See Ps. cii. 25, 26, 27; civ. 4; cxlviii. 2, 3, 4.

That a physical interpretation of the vision is to be admitted, as the foundation of other truths thereby analogically illustrated, appears to me unquestionable. This seems to be required by the reference which is made to the "firmament," or rather the *expansion*, (ver. 22, 23.) within the circumference of which the vision was comprehended. By the "rings" or felloes of the wheels, I understand the orbits of the planets, and by the "wheels" or spheres, the planets themselves. By the ascription of innumerable eyes to these "rings" or felloes, (ver. 18.) the 'star-eyed" firmament or expansion seems plainly pointed out to our notice; and the physical cause assigned for the motion or revolution of the wheels or orbs (ver. 20 21.) seems to lead to the same conclusion. Indeed, the immensity ascribed to the felloes of the wheels (ver. 18.) precludes, in my view of the subject, any other interpretation of the vision; while the vivid colour and round form of the crystal, to which (ver. 22.) the orbs are compared, together with the involution attributed (ver. 16.) to their own courses, or to the action of the celestial fluid upon them, strengthen the evidence. These and other circumstances of the vision lead me to infer that the primary view of the scenery presented to the mind

of the prophet, was of a physical nature. If this inference be just, may we not conceive that a sort of *Orrery* or *Eidouranion* was formed in his imagination.*

If it should be asked, as it naturally may, why the vision contained but four wheels or orbs, since the planetary system contains more; I know of no other reason than that this number corresponds with the four quarters of the world, the scene of the operation of that agency which symbolized the almighty operations of *the great first cause* in the revolutions He was about to effect; and also with the four great monarchies, to which the prophetic Scriptures relate. I must also observe to you that there appears in the prophet's description of what he saw, an inter-texture of images borrowed from the primary and secondary symbols, the agents of nature and their representatives the CHERUBIM, which was perhaps unavoidable. In Mal. iv. 2, the "wings" of the "sun" or light "of righteousness," are unquestionably its rays. And thus the "Spirit of the Living Creatures" is the celestial fluid of which they are symbols; and to them are

* The imagery at the close of the first chapter of the Apocalypse, which connects the seven branched candlestick of the Temple with the planetary system, and both with the church of Christ, bears a strong resemblance of that which the Spirit of inspiration has employed in the prophecy of Ezekiel under our consideration.

ascribed those operations which their principals, the powers of the heavens, in reality produce.

In *the Kingdom of Providence,* and especially in the revolutions of the four great successive empires, JEHOVAH ALEIM has displayed, and in the last of them is still displaying, the characters and attributes symbolized in the complex figure of the CHERUBIM. His holy displeasure against sin, his saving strength, and his mighty influence, have been manifested in all ages and changes of the world. But these dispensations have been preparatory to another, even an everlasting dispensation, in which every vision and prophecy of Scripture will obtain its ultimate explication and fulfilment. The revolutions of the monarchies of the earth, and the several dispensations of the church, were to issue in *his* INAUGURATION "whose kingdom is an everlasting kingdom, and of whose dominion there shall be no end." That this vision comprehends an allusion to the four great monarchies of Daniel, the Babylonian, Persian, Grecian, and Roman, the latter of which still exists, and with which the destinies of the church of God have been closely connected, is an opinion which has been maintained by several eminent Jewish writers, as well as by many Christians.

It seems also unquestionable, that this vision has an ultimate reference to the *kingdom of Grace,* established in the church of Christ, which is so

often described under the symbolic notion of "the kingdom of *the heavens*,"* and its real character as "the kingdom of God."† The ancient fathers, though they differed from each other in several points of this vision, all agree in this, as do likewise almost all modern commentators, of whom Vitringa has given a copious catalogue.‡ The threefold agency by which the kingdom of grace has been established and is maintained, is continually illustrated in Scripture by that which upholds the material universe; and both tend to one and the same object, the glory of the TRIUNE JEHOVAH.

I have already hinted that the mention of the Temple in Ezekiel's second vision which is described in chapter x, and which the prophet states to have been a renewal of that which he before saw by the river *Chebar*, proves a connexion between what he saw on those occasions and the standing exhibition of the most holy place in the Temple at Jerusalem. Indeed, the throne on which the glorified Messiah was seen sitting, must be identified with the mercy-seat of the Temple on which the *Schechinah* rested, and which is called by St. Paul (Heb. iv. 16.) "the throne of grace," on which Christ, the king and priest of the true sanctuary, sits. It must also

* των ουρανων † אלהים. See our Lord's parables, *passim*.
‡ *Observationes Sacræ*. Lib. iv. cap. 2.

be identified with the throne in the parallel visions of St. John, which I shall endeavour to illustrate in my next letter. "No one can doubt," says Vitringa, "that by the throne of God, in the Revelation of St. John, (chap. iv. 1—4.) was symbolically represented *the kingdom of grace,* which is *the kingdom of the* FATHER, *in the* SON, *by the* SPIRIT, under the new economy; and what should hinder us from recognizing that same kingdom of Christ Jesus in Ezekiel's throne of God?" It is worthy of remark, that the fire of Divine anger, by which the temporary economy of the Mosaic institute was to be destroyed, primarily by the instrumentality of the Chaldean invasion "from the north," and ultimately by that of the Romans, is represented as taken from the midst of the CHERUBIM and *wheels* by one clothed in the sacerdotal costume; typifying, I should suppose, Him whom the Jews rejected, and to whom, at his resurrection from the dead, "all power in heaven and earth" was committed.

Of *the kingdom of Glory* we can say but little, except that it will be a continuation of the kingdom of grace, of which it will be the consummation. When the mediatorial kingdom shall at length be delivered by the Son (the *man* in the CHERUBIC emblem) to God, even the Father, then "God" the TRIUNE JEHOVAH "SHALL BE ALL IN ALL."

I must now leave this mysterious, but comprehensive and glorious subject, to your own meditations. Wherein I may have erred in my view of it, I pray God to pardon the darkness of my understanding and to shed light upon my mind.

Thou, CELESTIAL LIGHT,
Shine inward, and the mind, through all her powers,
Irradiate. There plant eyes; all mists from thence
Purge and disperse.—*Milton.*

I am,

My dear Friend,

Truly your's,

LETTER XX.

THE APOCALYPTIC ANIMALS.

MY DEAR FRIEND,

THE chief objections which have been raised against that interpretation of the Cherubic emblems which I have advocated, have been derived from the Apocalyptic visions of St. John. To these I shall direct your attention in this letter, and hope that I shall be able to prove these objections to be not insuperable. But were there greater difficulties in my way than any of which I am conscious, I might reasonably demand from the patrons of any other scheme a demonstration of consistency with itself in all its parts, while they demand proof of consistency in mine.

As the mention of the CHERUBIC ANIMALS is frequent in the book of "*The Revelation,*" the fairest method of procedure, perhaps, will be, to transcribe the several passages in which they occur, in regular succession, and to offer you such remarks on each of them as have arisen in my mind. The first of these passages is the fourth chapter, and is as follows:

"After this I looked, and behold a door was

opened *in heaven;** and the first voice that I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will show thee the things which must be hereafter. And immediately I was *in the Spirit:* and behold a throne was set in heaven† and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.‡ And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto Crystal: and *in the midst of the throne,* and round about the throne, were FOUR ANIMALS,§ *full of eyes before and behind.* And the first ANIMAL was like a *lion,* and the second ANIMAL like a *calf,* and the third ANIMAL had the face of *a man,* and the fourth ANIMAL was like a flying

* Εν ΤΩ *ερανω,* THE *heaven,* mystically so called.

† ΤΩ *ερανω,* THAT *heaven.*

‡ See Letter XXIV.

§ The word *animals* is substituted for "*beasts,*" because neither the eagle nor the man can be denominated *beasts.* Ζωον signifies a *living creature* or *animal.*

eagle. And the FOUR ANIMALS had each of them six wings about him; and they were *full of eyes within:* and they rest not, day and night,* saying, 'HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, WHICH WAS, AND IS, AND IS TO COME.' And when those ANIMALS give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, 'Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created." '†

This vision of the CHERUBIM is the first with which St. John was favoured, and he has given the largest and most particular account of it. It should therefore be considered as a clew to those which follow; and I shall request your special regard and close attention to a consideration of this first apocalyptic view of the subject.

You will remember that the Revelation of St.

* There is no night in the heavenly state, wherein angels dwell; consequently the scene must be laid in the church on earth.

† Col. i. 16. "All things were created by Him and for Him" who is "the image of the invisible God, the first born of every creature," and whom St. John saw sitting on the throne.

John is throughout of a scenical kind. The information it conveys is furnished by means of hieroglyphics: and what the Apostle saw was not real but visionary; the scenes being presented to his imagination, and not to his bodily senses. The scenery of the vision now before us, is borrowed intirely from the Temple at Jerusalem. Like Ezekiel (chap. i. 1,) St. John saw *the* "heaven opened;" and in the mystic heaven presented to his mind there was a Temple: or perhaps that heaven was itself the Temple which he saw. (Comp. chap. xiv. 17. and xv. 8.) In this Temple there was a throne, answering to the mercy-seat, the throne of Grace in the Temple of Solomon, on which sat the same Divine Personage who was seen by Isaiah and Ezekiel in their corresponding visions. Before the throne were "seven lamps of fire," or the seven-branched golden candlestick, which is explained as symbolizing "the seven spirits of God," the mystic number *seven* denoting the perfection of his agency in the covenant of redemption. "In the midst of the throne, and round about the throne, were FOUR ANIMALS, full of eyes."

Now is it not necessary, my friend, to identify the ANIMALS of the Apocalypse with the CHERUBIM of Moses and Ezekiel, and with the SERAPHIM of Isaiah? Can we avoid doing so, when we consider that the FOUR ANIMALS of St. John are of the same species of which the *Quadriform*

CHERUB of Ezekiel consisted?* The station of the FOUR ANIMALS corresponds with that of the CHERUBIM in the Temple; for both were placed "*in the midst of the throne*" on which they stood, while, by the shadow of their wings, they were also "round about the throne." The attribute of *a fulness of eyes* is ascribed both to the CHERUBIM of Ezekiel and to the ANIMALS of St. John; and the attestation of the SERAPHIM in Isaiah is the same that is made by the apocalyptic ANIMALS. Can we hesitate about the identity of the objects presented to the minds of these several Prophets, or of the whole with the scenery of the Temple?

But what is the inference we are to draw from the station and attributes of the apocalyptic ANIMALS? Shall we place created angels, or the four evangelists, "*in the midst of the throne*" of God; or shall we ascribe to the one or the other that omniscience which is denoted by being "*full of eyes before and behind?*"

There is nothing I conceive, which obliges us to understand the FOUR ANIMALS as having been presented to the imagination of St. John distinct and separate from each other.† On the contrary,

* To this it is no objection that one of the Animals is called by St. John *a calf*, and not an ox as it is by Ezekiel; for the words ταυρος, βες, and μοσχος are used indifferently in the LXX version for animals of the beeve kind.

† *Laûnæus* existimat Joannis animalia non minus quadriformia fuisse quam *Ezechielis*; *Joannem* autem eam solummodo singulorum faciem descripsisse, quæ, ipsi adversa, plena apparebat.

the particular mention of the man's *face*, ver. 7, while no mention is made of the faces of the other animals, may intimate what Ezekiel has more fully described, that the *face* of the man was conjoined with that of another animal in his compound figure. And if we may suppose, reasoning from the analogy of the visions as already proved, that St. John saw two compound symbols, we may account for the ascription of wings to each in ver. 8, without confounding the persons or dividing the substance.

But that to which I wish more particularly to draw your attention in the passage I have transcribed, is the office therein assigned to the CHERUBIC emblems, which appears to me to correspond with that which I have supposed them to have held in all the previous exhibitions, at Paradise, in the Temple, and in the several prophetic visions. The office is that of joint witnesses and approvers with respect to the great redemption. Previous to the first coming of our Lord their testimony had relation to the work of atonement, as to be accomplished and accepted in the fulness of time; and subsequently

Cujus rei hæe fortasse causa sit, quod *Joannes* animalia cerneret in circuitu throni *stantia*, eundemque semper servantia situm; *Ezechiel* autem ea viderit *excurrentia, revertentia,* et horsum vorsum sese motitantia, unde diversas eorum facies facilius dignoscere potuerit. Quoted by *Witsius, Ægyptiaca,* Lib. ii. cap. xiii. sect. 24.

to his appearance in the flesh, they are introduced in this prophetic book, as attesting and sanctioning his inauguration to that mediatorial kingdom, the foundation of which was laid in his atoning sacrifice for sin. They are represented as continually employed in saying, HOLY, HOLY, HOLY, LORD GOD ALMIGHTY WHICH WAS, AND IS, AND IS TO COME." The holiness of the TRIUNE JEHOVAH, as discovered in the work of redemption by Jesus Christ, is the subject of the testimony they bear,—a testimony borne through all the former dispensations by their station on the mercy-seat, as witnesses to the awful transaction of the great day of atonement. This testimony is the occasion of the act of worship in which the four and twenty elders, the representatives of the Old and New Testament church, are described as engaging.

The second Apocalyptic notice of the CHERUBIC symbols occurs in the following chapter, which I now proceed to transcribe.

Chap. v. 6, &c. "And I beheld, and lo, in the midst of the throne and of THE FOUR ANIMALS, and in the midst of the elders,* stood a Lamb as

* Και ειδον, και ιδε εν μεσω τε θρονε και των τεσσαρων Ζωων, και εν μεσω των πρεσβυτερων· Why are the words εν μεσω repeated before των πρεσβυτερων and not before των τεσσαρων Ζωων? Is not this repetition what might be expected on the supposition that the ANIMALS, like the Cherubim of the Temple, were *on* the throne, while the elders stood around it? The pointing I have

it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of Him that sat on the throne. And when he had taken the book, the FOUR ANIMALS and the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." And I beheld, and I heard the voice of many angels round about the throne, and (about) THE ANIMALS, and (about) the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, heard I, saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth

adopted is that of Wetsten and Smith's edition of the Greek Testament. (G. D. T. M. D. 1735.)

upon the throne, and to the Lamb for ever and ever."* And THE FOUR ANIMALS said, "*Amen.*" And the four and twenty elders fell down and worshipped Him that liveth for ever and ever."

My friend will observe that in this vision, as in the former, the symbols are borrowed from the Levitical Temple. We have here the mercy-seat, or the throne of Jehovah; the CHERUBIM; the Lamb slain, the antitype of all the Levitical sacrifices; and golden censers for spiritual incense.

This being admitted, it must, I conceive, follow, that whatever the CHERUBIM of the Temple symbolized, is also symbolized by the Apocalyptic ANIMALS. If the golden CHERUBIM on the mercy-seat symbolized angels, so must these animals; if the latter represented the Apostles and other chief ministers of the Gospel, so must also the CHERUBIM of the Temple. That the Apostles and other chief ministers of the Gospel, whom Vitringa maintains to have been intended by the four Apocalyptic ANIMALS, could no more be represented by the CHERUBIM on the symbolical throne of God, the mercy-seat of the Temple, and which were beaten out of the same mass of gold with the mercy-seat itself, than by the CHE-

* The Syriac version renders the latter part of this 13th verse, "And I heard Him that sitteth upon the throne saying, 'To the Lamb be given blessing and honour, &c.'" Comp. John v. 36, 37.

RUBIM of Paradise, will, I think, require no evidence. And you will observe that the four ANIMALS in this vision are distinguished both from the innumerable company of angels, and also from the four and twenty elders, the representatives of the Old and New Testament church. So that Vitringa's argument against Launæus, that the ANIMALS cannot mean chief angels, because they are distinguished from the angels, will hold equally against their representing chief ministers of the Gospel, since they are also distinguished from the representatives of the Old and New Testament church.

But perhaps the 8th, 9th, and 10th verses may present an obstacle to your concurrence in the interpretation for which I am contending. You will say that the ANIMALS, as well as the elders, are described as falling down before the Lamb, being furnished with harps and golden vials, and as uniting in the song which says, "Thou hast redeemed us to God by thy blood, &c."

That the ANIMALS are described as joining with the elders in the act denoted by the Greek verb,* to which both are equally the nominative case, is freely admitted. But this verb does not necessarily imply prostration, at least in the LXX version of the Old Testament, which is the best clew to the Greek of the New Testament.

* Πιπτω

For this verb is used in the LXX version of 2 Chron. xxix. 29, where it renders an Hebrew verb* which signifies to *bow the head.* And thus the English Translators have rendered the word † in that passage: "they bowed themselves."

But admitting that the homage paid by the ANIMALS to the Lamb, is properly expressed by the phrase which our Translators have employed; is there any thing inconsistent with the imagery of this book in supposing that the symbolic witnesses employed under the Old Testament dispensation to represent the three heavenly witnesses, should, on the inthronization of the Divine Mediator, thus recognize his claim, and ascribe to Him the honour due unto His name; thereby confirming the testimony they had borne from the time of the fall? What was intended by this symbolic act, distinguished as it is from that of the elders, we learn from the 14th verse, to which we shall presently pay more particular attention.

I must however first observe that the ascription of harps and vials, and of the new song to the ANIMALS, does not *necessarily* follow from the words of the original Greek. ‡ I am fully aware

* קדר *incurvare verticem*; whence the noun קדקוד vertex capitis, the crown of the head.

† Επεσαν

‡ Εκαστος and εχοντες being in the masculine gender, whereas

that there is nothing in the grammatical construction which *forbids* us to connect the animals with the elders in singing this song; but if there be any thing in the context that would render such a connexion improper, that construction does not absolutely require it. We are at liberty therefore, I believe, to consider the act of

Ζωα is neuter. "The learned *Herman Witsius*, in his Ægyptiaca (Lib. ii. Cap. 13. Sect. 35.) shows, even without insisting on the strict grammatical construction, that εχοντες εκαστος &c, may refer to *the elders* only, and produces Neh. xiii. 1, 2, (comp. with Num. xxii. 5.) and Jer. xxi 7, (comp. with Jer. lii. 11.) as similar instances from the Old Testament." *Parkhurst.*

"Neh. xiii. 1, 2, it is said, *Therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever: because they met not the children of Israel with bread and with water, but hired Balaam against them, &c.* The first thing asserted, *viz.* that they met not Israel, is common both to the Moabites and Ammonites: but the latter about hiring Balaam, is applicable only to the Moabites, as appears from Numb. xxii. 5. In like manner, Jer. xxi. 7, *I will deliver Zedekiah king of Judah, and his servants, and the people, &c. into the hand of Nebuchadnezzar king of Babylon, &c. who shall smite them with the edge of the sword.* What is said in the former clause about delivering Zedekiah, and his servants, and the people, into the hand of Nebuchadnezzar, is true of all: but what is afterwards added, who will smite them with the edge of the sword, must be understood of the servants and people of Zedekiah, not of himself who died a natural death." *Witsius* on *The Œconomy of the Covenants. Vol.* iii. *p.* 75. The author is speaking of Rev. vi. 9; but adopts the notion that the living creatures symbolize created angels; while his editor, in the subjoined note, is of opinion that ministers of the Gospel are thereby represented.

homage as common both to the ANIMALS and elders, while the subsequent act *may* be regarded as peculiar to the elders.

But the last verse of the chapter seems to make a clear distinction between the part of the ANIMALS and that of the elders, "And *the* FOUR ANIMALS said *Amen.* "And the four and twenty elders fell down and worshipped Him that liveth for ever and ever." This furnishes a clew to the preceding context, my view of which will derive confirmation from a more particular inquiry into the office here ascribed to the FOUR ANIMALS.

"And the FOUR ANIMALS said, *Amen.*" What this word imports may be inferred from the manner in which it is introduced by our Lord, as prefacing the important truths which he communicated to his disciples and others. He used it as an assertion to confirm those truths. In adopting it he acted the part of a witness, who solemnly attests the truth of what he states. Hence in the Epistle to the angel of the church at Laodicea, our Lord calls himself THE AMEN, the faithful and true *witness*; the latter title being explanatory of the former; and hence, Isaiah lxv. 16, Jehovah is called "the ALEIM of Truth,"* or the covenanting THREE who "bear witness in heaven," and are thus pledged for the fulfilment of every promise made in the pages of

* אלהי אמן

Divine Revelation. This accords with that etymology of the name ALEIM, which derives it from the only root in the language to which it can be traced, and which signifies *to swear* or *an oath*; * rendering the plural noun as meaning the Divine Persons bound by mutual adstipulation to fulfil the conditions of the everlasting covenant.

This leads me to observe that the word AMEN signifies not only attestation, but attestation under the sanction of an oath. Witnesses among the Hebrews, on being *adjured* to speak the truth, were required to answer *Amen*. Thus, among other Jewish authors, Maimonides observes,—"The judges say to the witness, We adjure thee by Jehovah the God of Israel, or by Him whose name is the The Merciful One: and he, the witness, answers, *Amen*." But in proof of this mode of adjuration, it is unnecessary to have recourse to Jewish tradition, since it occurs in Numb. v. 21. Comp. with Deut. xxvii. 14—26.

The act of THE ANIMALS then in saying "*Amen*" was, according to my view of it, the solemn testimony of witnesses to a great transaction worthy by its importance of being so confirmed. They were the representatives of the "THREE THAT BEAR RECORD IN HEAVEN," 1 John v. 7; and their testimony was borne in the symbolic heaven of

* אלהים from אלה. See Letter XXI.

the Temple. Dnring the Patriarchal and Levitical periods of the church they had appeared on the mercy-seat as witnesses to the typical services on which, in anticipation of the great sacrifice, the salvation of man depended. In the book of the Revelation they are introduced as attesting the accomplishment of that work of redemption in the person of Immanuel, of which redemption all the symbols of the law were shadows. Their concluding testimony was to be identified with that of our Divine Redeemer, when he cried "It is finished." "This is the record," or testimony,* *viz.* of the "Three that bear record in heaven," "that God hath given to us eternal life, and this life is in his Son." 1 John v. 11.

Before I quit this part of the Revelation, I must request you to compare the evidence which it furnishes of the Divinity of Christ (evidence in which I believe all orthodox commentators concur) with that which is afforded, chap. iv. 6, 8, of the symbolical Divinity of the FOUR ANIMALS. Of the Lamb in the midst of the throne it is said, chap. v. 6, that he had "seven horns and seven eyes," the former attribute denoting omnipotence, and the latter omniscience; for the same Hebrew word signifies *perfection* and the number *seven,* because the work of creation was *perfected* in *seven* days. Now, if a station "in the midst of

* Μαρτυριον

the throne" and the attribute of perfect knowledge, denote Divinity in the one symbol; why should not the same station, and the same attribute, "a fulness of eyes before and behind," denote also Divinity in the other? Had the Apostle written in Hebrew he would probably have used the same word for *fulness* which he must have used for the numeral *seven*.*

I must also, before I proceed, remind you, that the Second Person in the Godhead, appearing in his mediatorial character, is, in this vision, denominated "the Lion of the tribe of Judah," and that his symbol among the FOUR ANIMALS was also, according to my hypothesis, "a lion;" and that, as in the compound symbol of Ezekiel,

* Thus in the mysterious vision of Zechariah, the *one stone*, so called by way of eminence, and which is distinguished by Isaiah and St. Peter as "the chief corner-stone," is represented as hieroglyphically engraved, by the immediate agency of Jehovah, with "*seven* eyes," chap. iii. 9; and these "*seven* eyes" are interpreted, in ver. 10 of the following chapter, as being "the eyes of Jehovah, which run to and fro through the whole earth." This is, I conceive, a strong prophetic intimation of the Divinity of the promised Messiah.—The elder Lowth has interpreted the "seven eyes" with which the stone is said to be engraved, as symbolizing "the seven angels of the highest order" in their attendance on the Messiah. But, if it could be shown that there are "seven angels of the highest order," I am not aware that angels are ever symbolized by "eyes," nor of the symbolic propriety with which an hieroglyphic engraving can denote ministration. It seems to me rather to imply some inherent attribute of the person described by the symbol, and that attribute to be *perfect* knowledge.

the faces of the lion and the man were united in one head, so, in this symbolical representation, the Lion and the Lamb symbolize the one compound person of Christ, God-man,* the suffering and almighty Saviour of a lost world.

I shall venture then to paraphrase the account given of the vision before us in the following manner: "And the FOUR ANIMALS and the four and twenty elders, bowed their heads before the Lamb," the former completing their testimony to his atonement, and to his regal claims thereon founded; and the latter thanking him for their salvation. And these symbolic characters appeared to me "having, each one" according to his symbolic official designation in the hieroglyphic scenery, the elders harps for their song of praise, and the ANIMALS golden censers which they bore as symbolic personators of the Triune Jehovah, "which" golden censers are "the prayers of saints;"† and their censers "were filled with incense," the well known symbol of the merit of the Lamb of God, now appearing on the throne.

In justification of this paraphrase it may be observed, that this distributive sense of the word εκαστος, *each* is not uncommon, and that the distinction between the acts of the animals, and

* The גבר־אל, the God-man of Isaiah, chap. ix. 6.

† Θυαλαι AI εισιν.

those of the elders, is clearly marked in the preceding chapter, ver. 9, 10; as it is also in the last verse of this same chapter.

That the golden censers (said by Josephus in his Antiquities* to be two in number, which, if so, would correspond with the two compound CHERUBIC figures) were typical not of the Redeemer's merit, represented by the incense† they contained, but of the prayers of saints as the vehicles, if I may so speak, of presenting that merit or incense before the throne;—this is sufficiently apparent from another mystic scene, described by St. John, chap. viii. 3. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense that he should offer (it) *with* the prayers (marg. add it to the prayers) of all saints upon the golden altar which was before the throne. And the smoke of the incense (which came) *with* the prayers of the saints, ascended up before God out of the angel's hand." Here the incense is distinguished from, and is said to be "added to," "the prayers of all saints," and cannot therefore signify the prayers themselves. (Comp. Luke i. 9, 10.) It is almost unnecessary to remark that, in the vision which I have last mentioned, we are not to understand by the term

* B. iii. C. 6. Sect. 6.

† *Θυμιαμάτων* with which the feminine relative AI cannot agree.

angel, one of those unembodied spirits who are commonly designated by that name, but THE ANGEL, or "messenger of the covenant," spoken of Mal. iii. 1, whose office it is to give efficacy to the prayers of his redeemed, while the prayers of his redeemed constantly present his merit as the sole ground of hope for their own acceptance. Nor can we, I conceive, in the vision of chap. v. 6, &c, understand by the ANIMALS who hold the censers, symbols of redeemed sinners, whether ministers or churches, because the censers they are described as holding, would, in this view be their own prayers. The "saints" of chap. v. 8, must be numerically identified with the "all saints" of chap. viii. 3.

If scenical representation is to be considered as a correct imitation of nature, so far as the hieroglyphic will allow of such an imitation, there seems to be an inconsistency with the emblem employed in supposing both harps and censers to be in the hands either of the ANIMALS* or elders; for as the harps were to be immediately employed, ver. 9, in the praises of the Lamb, both hands would be required for this service. It would be a departure from homogeneity in the scene to attribute more hands than two to the symbolic actors in it.

* Each compound CHERUB had "the hands of a man" under his wings. Ezek. i. 8.

But if we consider the ANIMALS as furnished with censers, and the twenty-four elders with harps, both will, according to my hypothesis, have their appropriate insignia of office. The Lamb whom John saw in the midst of the throne, was now invested with all authority and dominion in heaven and earth (Math. xxviii. 18.) by receiving the book which no one could open but Himself. On this investiture, the ANIMALS or CHERUBIM, in their well known symbolic character as representatives of the parties in the covenant of redemption, give their sanction to the solemn inauguration of the Messiah in those regal honours to which he is intitled. And the four and twenty elders, as representatives of the universal church, joined in the testimony borne to his righteous claims, by the melodious sounds of the harps with which they had been furnished for the great occasion.

In the view which I have taken of the vision in chap. v, which has been under our consideration, I am greatly confirmed by Mr. Mede and Vitringa, though both of them differ widely from me in their interpretation of what the ANIMALS symbolize. When I find them hardly pressed to account for the station of the animals "in the midst of the throne," as Mr. Mede himself acknowledges in his letter to Ludovicus De Dieu; and obliged to consider the use of the censers and harps as successive and not simultaneous, without

any authority from the text; their incongruous hypotheses confirm my own views. Mr. Mede, after changing his opinion about the meaning of the Apostle's description of that station, concerning which he says he could not satisfy himself, concurs in the opinion of De Dieu, that the ANIMALS were the *bearers* of the throne, in direct opposition to the emblem of the Temple, from which he justly derives the whole scenery of the Apocalyptic visions, in which emblem the CHERUBIM were placed *on* the mercy-seat, and were a consubstantial part of it; and in direct opposition to the sacred text of 1 Chron. xxviii. 18, which distinguishes the mercy-seat from the CHERUBIM, and calls it "the chariot," vehicle or seat, "of the CHERUBIM."* Vitringa says, that St. John saw the ANIMALS and the elders, not bearing the censers and playing on their harps at the same time, which he allows the nature of the case would not admit; as no one can play on the harp without an employment of both hands: he supposes therefore the two acts to follow each other. But what sanction has he for this supposition? Or, what reason can be assigned for having recourse to such an unsanctioned conjecture, when the case admits of so easy a solution without it?

In the seven first verses of chapter vi. the four

* Το παραδειγμα τε αρματος των χερεβιμ· LXX.

ANIMALS, separately, summon the Apostle to approach and be an eye witness of the successive opening of the four first seals of the book which the mystic Lamb was to unrol. On this I shall only observe that the particular office here assigned to them, corresponds with the general notion of *Witnesses* to the Truth which we have considered as the import of their symbolic character; and that the voice, "as it were the noise of thunder," ascribed to the first ANIMAL, seems to be the voice of God Himself, and not of Apostolic men as Vitringa supposes.

The two next notices of the FOUR ANIMALS, *viz.* in chap. vii. 11. and xiv. 3, are short and correspond with those which we have already considered. I will, however, transcribe them for your inspection. After the sealing of the 144 thousand in their foreheads, by whom the faithful Jews or Israelites are supposed to be intended; and the introduction of a great multitude that no man could number, of all nations, &c. by whom the Gentile church seems to be meant; the vast assembly is represented as ascribing salvation to God and the Lamb. Then it is added, ver. 11, "And all the angels stood round about the throne, and about the elders, and about the four ANIMALS, and fell before the throne on their faces, and worshipped God." In chap. xiv. 3, the harpers sing a new song before the throne, and before the FOUR ANIMALS, and the elders," &c. The only

change I observe in these representations is, that, in the former of them, the ANIMALS and the elders reverse their places, the elders being mentioned before the ANIMALS, contrary to the order observed in the other visions. This, perhaps, may be accounted for by considering the eye of the Apostle to have glanced from the throne back on the outer circle; and then on turning again towards the throne, the elders being nearest to him would first catch his attention. But this change of order is, I conceive, an immaterial circumstance.

But another passage, chap. xix. 4, will require a more particular discussion, because it has been maintained that it is inconsistent with the interpretation which I have advocated, and that it overthrows the whole scheme. But unless the objection derived from it be absolutely insuperable, and unless some other scheme be proposed that is liable to no charge of self-contradiction, an exposition of the symbol which has hitherto been found consistent in all its parts, and which unquestionably assigns to the CHERUBIC symbols an office worthy of the station they hold in all the dispensations of revealed truth, ought not to be abandoned.—The passage is as follows:

"And the four and twenty elders, and the FOUR ANIMALS, fell down and worshipped God which sat upon the throne, saying, 'Amen:' 'Hallelujah.'"

May not this verse be considered as an instance of the Epanodos, which Dr. Jebb, in his "Sacred Literature," ascribes to passages which frequently occur both in the Old and New Testament? "The Epanodos," he says, "is literally *a going back;* speaking first to the second of two subjects proposed." Of this artificial arrangement the second of the instances which his Lordship adduces is Matth. vii. 6:

> "Give not that which is holy to the dogs;
> "Neither cast ye your pearls before swine;
> "Lest they trample them under their feet,
> "And turn again and rend you."

He adds, "The relation of the first line to the fourth, and that of the second to the third, have been noticed by almost all commentators."

Let us see whether Rev. xix. 4, does not require the same transposition.

> "Then fell down the four and twenty elders,
> "And the FOUR ANIMALS,
> "And they worshipped God that sat on the throne, saying,
> "Amen:"—"Hallelujah."

In this artificial arrangement* I consider the

* Of which a variety of instances may be found in Lowth's "Lectures on the Sacred Poetry of the Hebrews," vol. ii. Lect. 19. I select the following from Ps. cxiii. 5, 6.

> "Who is like unto the Lord our God?
> "Who is exalted to dwell on high,
> "Who humbleth himself to look down,
> "In the heavens, and in the earth."

two long lines, the first and the third,—and the two short ones, the second and the last,—as connected with each other; only the two unconnected words of the last line I attribute to different speakers; viz. the first, or the "*Amen*," to the symbolic witnesses, introduced in the second line; and the second, or the "*Hallelujah*," to the symbolic worshippers introduced in the first line. To this distinction I am led by chap. v. 14, where I find it clearly made; as it is also in chap. iv. 9, 10. By this arrangement the act of the twenty-four elders is attested and approved by the witnesses, who thereby obtain the primary place, next to the King on the throne, in the sacred imagery.

But this is not essential to the vindication of our hypothesis; nor is the act attributed to THE ANIMALS, *viz.* that of falling down and worshipping God, any objection to it. Worship is used in prophecy, in a figurative sense, for submission to any authority as supreme. The worship paid to the Roman beast, so often mentioned in this very book, implies submission to the power of which that beast is emblematic; and this virtually involves an admission of Satan's supremacy in

"Here" (the learned Author adds) "the two members of the latter line are to be referred severally to the two preceding lines; as if it were: 'Who is exalted to dwell in the heavens, and who humbles himself to inspect the things that are in the earth.' ".

opposition to that of God. But the worship of Satan in a literal sense is not chargeable on those who are accused, chap. xiii. 4, of worshipping "the Dragon that gave power to the Beast." The Apocalyptic sense of the word "worship" may be still more clearly ascertained from chap. iii. 9, where the Divine Speaker promises the Philadelphian church, that he would make her enemies to come and *worship before her feet.* Here the term cannot import the adoration that is due from the creature to the Creator; but must mean an admission of superiority and reality in the character about which a previous question had been in dispute.* (Comp. Isa. lx. 14.)

You will observe that the symbolic scene which we are now considering, is that which introduces the millennial period, when our Lord is to take to himself his great glory, and reign. When that period commences, no further attestation, either of his sufferings or of the glory that was to follow, will be necessary.† Faith will be lost in sight. It is natural therefore to expect, that the witnesses who had before been employed, would then be superseded by other

* In correspondence with this sense of the word προσκυνεω we find the Hebrew verb השׁתחוה, which the LXX constantly render by πιπτω and προσκυνεω, frequently used to denote that civil homage and submission which one creature may lawfully yield to another.

† 1 Cor. xi. 26.

kind of evidence than that which had previously been afforded.*

What then is the act of the CHERUBIC symbols described in the passage under our consideration? It is the cession of office,—the conclusion of their testimony,—an acknowledgment of the Triune Jehovah, whose representatives they had been, as having perfected the whole glorious object of which they had borne witness. It bears some resemblance of the act, which is attributed to the Son, God-man, at a still more distant period, when he shall "deliver up the kingdom to God, even the Father, that God may be all in all." In the millennial state there will be "no Temple," (chap. xxi. 22.) that is to say no emblematic exhibitions of truth; since their services will be rendered entirely superfluous when the redeemed "shall see eye to eye, and face to face."

I have now, I believe, brought before you all the passages in the book of the Revelation, in which the CHERUBIC ANIMALS are mentioned, with the exception of chap. xv. 7, which strongly favours the hypothesis I have espoused. For who could commission the symbolic angels to their work of judgment but the representatives of the Supreme ALEIM, in whose hands the destinies

* There is no account of the four-faced Cherub in Ezekiel's mystic Temple, described chap. xli. &c.

of the universe can alone be vested? I must now leave your own mind to determine, whether there be any thing in these passages of the Apocalypse to set aside the preceding evidence on the symbolic character of the CHERUBIC emblems; or, whether that symbolic character be not greatly confirmed by the Apocalyptic visions. The distinction that is strongly marked, in all the several visions, between the CHERUBIC ANIMALS, the angels, the elders, and the Church universal, appears to me to demonstrate the incorrectness of the several hypotheses which make the ANIMALS to be symbols of angelic or human participants in the scenery to which the visions relate. Besides, if, as is generally acknowledged, the four visionary ANIMALS of the Apocalypse are to be identified with the visionary CHERUBIM of Ezekiel, and the visionary SERAPHIM of Isaiah; and if all are to be identified with the golden CHERUBIM of the Temple, (to which we suppose those of Paradise to have been similar) what can the consubstantiality of the *three heads*, so particularly mentioned by Ezekiel, or some other attributes mentioned in the different editions of the symbol, indicate, if angelic or human subsistences were the antitypes of these figures?

I should here conclude my letter, but that I find in Mr. Parkhurst's Lexicon, to which I have so often referred, a reply to the objections

founded on the Apocalypse, which I shall transcribe before I lay down my pen.

"An objection" says Mr. P. "may be taken from the hymn of the SERAPHIM in Isaiah vi. 3, and from the like hymn of the CHERUBIC animals, Rev. iv. 8. In Isaiah they cry one to another, *Holy, Holy, Holy, is* JEHOVAH *of hosts; the whole earth is full of his glory.* In the Revelation, *They rest not day and night,* saying *Holy, Holy, Holy,* is the *Lord God Almighty, which was, and is, and is to come.* But surely the answer to this objection is as satisfactory as it is short; namely, that the *emblems* are in these passages represented* as confessing to the *realities,* and proclaiming the glory of that *Holy, Holy, Holy Lord, three persons* or *Aleim,* and *one* JEHOVAH, in the knowledge of whose *power, unity, personality,* and *union with men,* they were intended in the most striking and convincing manner to instruct mankind.

"It may be further objected, that the *four animals,* as well as the four and twenty elders, *fell down before the Lamb,* Rev. v. 8, and *worshipped God.* Rev. xix. 4. 'Now,' says Dr. Sharp *(on Cherubim, p.* 305.) 'it is scarce to be conceived, if these four beasts were representatives of the Divine persons, that they could,

* May not symbols be described as addressing that to the ear in words, which, in fact, they exhibited to the eye?

with any propriety, or without the greatest solecism, be said or described to *fall down before* and *worship* other emblematical representations of the same Divine nature and perfections. And, therefore, whatever these beasts were emblems of, they could not be CHERUBIM in Mr. H.'s sense of the word; it being as contrary to the rational explanation of a vision to say, that one emblem of the Divinity should worship another emblem of it, as it is contrary to the reason of mankind, and to all our notions either of the Godhead or of worship, to say that the Trinity worshipped the Trinity, or any one person in the Trinity.'"

To this objection Mr. Parkhurst replies: "Very plausible, indeed, it must appear to those who have not been accustomed to consider the emblematical representations with which both the Law and the Prophets, as well as the book of Revelation, abound. But let it be carefully observed, that these representations in Rev. v. and xix. are not only visional but *hieroglyphical*, and therefore must be explained according to the analogy of such *emblematical* exhibitions; and as, at ver. 6, *the Lamb, as it had been slain, having seven horns and seven eyes, standing in the midst of the throne, and of the four animals, and of the four and twenty elders*, is evidently *symbolical* of *the Lamb of God*, raised from the dead, and invested with all *power, knowledge*, and

providence, both in heaven and in earth; so the four animals, falling down before Him (ver. 8,) and, as it is expressed (chap. xix. 4.) *worshipping God who sat upon the throne* (comp. Rev. chap. xxi. 23, with Rev. xxii. 5, and consider ver. 3.) must, in all reason, be explained *symbolically* likewise; not from any *abstract* or *metaphysical notions* we may have framed to ourselves of *worship in general,* but from the specific and peculiar circumstances of the case before us.* Thus, likewise, when in 1 Chron. xxix. 20, *All the congregation* worshipped JEHOVAH *and the king,* namely *David,* the worship to both is expressed by the same strong phrase.† Yet surely no one will say that the people meant to worship *David* as *God,* but only to acknowledge him as *king.* So *Adonijah,* who had contested the throne with Solomon, came and worshipped king Solomon, (1 Kings i. 53,) not as *God,* doubtless, but as *king; thereby surrendering his own claim to the throne.* However 'contrary, therefore, it may be to the reason of mankind, and to all *our* notions either of the Godhead or of worship, to

* EMBLEMATA PROPHETICA INTERPRETANDA SUNT SECUNDUM ORATIONIS CIRCUMSTANTIAS, says the truly learned and judicious Vitringa, (Comment in Isai. xi. 6. *p.* 381. Col. 1. ad finem.)

† —ישתחון ל, LXX προσκυνησαν· Κυνεω is from Κυω osculor; and one of the senses given by Scapula of the compound προσκυνεω is venerabundè saluto.

say that the Trinity worshipped the Trinity, or any one Person of the Trinity,' *i. e.* with Divine worship, as a creature worships his Creator; yet it is by no means contrary to the rational and scriptural explanation of an *emblematic* vision to say, that *the hieroglyphical emblems of the whole ever-blessed Trinity fell down and worshipped the hieroglyphical emblem of the God-man,* or *God who sat on the throne;* since such *falling down, prostration or worshipping,* was the usual *symbolical* act, as it still is in the east, not only of Divine worship, but of *acknowledging the regal power* to be in the person so worshipped; and these acts of the CHERUBIC emblems in Rev. v. 8, and xix. 4, mean nothing more than a cession of the administration of all *Divine power* to Christ, God-man, or a declaration of the Divine persons, by their *hieroglyphical representatives,* that *He* must *reign,* till all his enemies were made his footstool. (Comp. Matt. xxviii. 18; 1 Cor. xv. 23.)

"Bishop Newcome, to whom the public is obliged for what he modestly entitles his ATTEMPTS *towards an improved version, &c. of the twelve minor prophets and of Ezekiel,* says, in his note on Ezek. i. 10, 'CHERUBIM cannot represent JEHOVAH: because, Rev. iv. 8, and v. 8, 9, they pay worship in heaven.' But what *heaven?* Even that mentioned Rev. iv. 1, 2, namely, not the place we commonly call heaven, but the

visional heaven, which John, *being in the Spirit,* saw under the form of a *Temple,* in which *a door was opened.* And to borrow the expressions of that excellent commentator *Vitringa,* on Rev. iv. 1, 'What is here said, is to be understood *mystically.* For *heaven* here as in other places of the Revelation (xi. 19; xii. 1, &c.) denotes *the whole church of the elect of God;* which under the new dispensation, is governed by Christ, the heavenly King, after a heavenly manner; and together with Jerusalem which is above, forms one house of God, the upper part of which is in heaven, the lower on this earth.' In this *mystical heaven* the CHERUBIC representatives, Rev. iv. 8, 9, do not *pay worship,* but *proclaim the glory* of their principals; and, in this same heaven, they also *surrender the administration* of all Divine power to the Lamb who had been slain.

"As a sequel and continuation of the preceding objection, it may be urged, that in Rev. v. 8, 9, the *four animals,* as well as the four and twenty elders, confess to the Lamb, saying, 'Thou hast *redeemed us* to God by thy blood;' but this can relate only to some members of the church of God *in this world.* It can only refer to MEN. Now let us for a moment admit the validity of this objection, and see the consequences of it. For if this is so, then I say that the four CHERUBIC *animals,* mentioned in chap. iv. which are evidently the same as those in chap. v. must also

represent MEN; and as the emblematic exhibition of the throne and of the four animals, in chap. iv. is plainly similar to that in Ezekiel, i. and x. it follows, that the animals in Ezekiel's vision likewise represented *men*. But the Prophet (chap. i. 1—20.) knew *these to be* CHERUBIM, i. e. such *four-faced Cherubs* were in the holy of holies. From the interpretation of Rev. v. 8, 9, above laid down, then, the conclusion will be, that the CHERUBIM OF GLORY in the holy of holies represented MEN, which is absurd and impossible."

I must now relieve my friends' attention from this long discussion, by assuring him that I am his in the bonds of Christian regard,

LETTER XXI.

INCIDENTAL NOTICES OF THE CHERUBIM.

MY DEAR FRIEND,

In bringing the subject on which I have so long detained you to a conclusion, I am reminded of the direction given by our Lord to his disciples, after he had fed the multitudes by a miracle. He commanded them to "gather up the fragments which remained, that nothing might be lost." Now the fragments of Divine Truth, of "the bread that endureth to everlasting life," are much more valuable than those of "the bread that perisheth;" and I am therefore solicitous to collect such incidental notices, scattered over the field of Revelation, as may afford additional evidence and illustration in the argument I have been discussing. Such notices are copious; and I shall be unable, consistently with the limits I propose, to produce the whole of them.

The *first* point, then, to which I solicit your attention, is the manufacture and object of Aaron's golden calf. It is proved, I think, by *Vossius, De Idololatriâ*, that the sin of Aaron and

the Israelites was not that of gross idolatry, since the calf was intended to be a symbol of the God of Israel who had brought them out of the land of Egypt. In Acts vii. 40—42, St. Stephen manifestly distinguishes between their first step in error, and their ulterior corruptions in the worship of false Gods.* It will be recollected that one of the CHERUBIC animals was of the beeve kind,† and, as we have maintained, the symbol of *Fire* in the natural Trinity, and so of the *First Person*, as we speak, in the Deity. Was this incipient corruption of the true faith and worship in the conduct of the Israelites, a species of Deism, or at least, of Antitrinitarianism? I suspect that it was. Such also was that of Jeroboam, "who made Israel to sin" by the *calves* which he set up in Dan and Bethel. (1 Kings xii. 28.) This corruption of Jeroboam is distinguished expressly from the grosser idolatry of after times. (1 Kings xvi. 30—32, and 2 Kings iii. 2, 3.) It was an unauthorised recognition of the true God, by means of symbols imperfect and not Divinely appointed.

The object of Jeroboam is clearly stated. It was wholly of a civil nature. He set up these calves in order to prevent his people from going up to worship at Jerusalem. (1 Kings xii. 28, &c.)

* See Vitringa's Dissertation on Amos v. 25, 26, in his *Observationes Sacræ*.

† See note *p.* 432.

The method he took to accomplish his purpose was the dedication of a place, (probably with a sacred tent or tabernacle,) and of images in Dan and Bethel. Who can doubt that these images were imperfect imitations of the CHERUBIM of the Temple at Jerusalem, since his animal symbol was one of the compound animals of that Divine hieroglyphic?* He of course furnished a directory of worship which resembled in some measure that to which his people had been accustomed; otherwise it would not have answered the end he proposed to himself thereby. The Israelites had been preserved, during the reigns of David and Solomon, from the pollutions

* "These calves of Jeroboam's, by the way, seem to have been mutilated imitations of the CHERUBIC emblems. Thus they were very significant symbols of a religion founded in *misbelief*, and upon the self-conceit of natural religion, discarding revelation, and by its own boasted powers, forming erroneous notions of the Godhead." *Horsley's Bib. Crit. Vol.* iii. *p.* 241.

The Bp. adds in a note to the above, "The Cherubim of the Temple, and the calves of Dan and Bethel, were both hieroglyphical figures. The one of God's institution; the other of man's, in direct contravention of the second commandment. The CHERUB was a compound figure; the *calf* single. Jeroboam therefore and his subjects were Unitarians. And when his descendants added to the idolatry of the calves the worship of Baal, they became Materialists. For the most ancient Pagan idolatry was neither more nor less than an allegorized Materialism. The deification of dead men was the corruption of later periods of idolatry, when Idolaters had forgotten the meaning of their original symbols and their original rites."

of idolatry and a national apostacy from the true ALEIM. The sin of Solomon seems to have been confined to his own household and court, so as not to have interfered with the regular service of the Temple. No hint is given, so far as I recollect, of a general departure from Jehovah. And as error, whether of principle or practice, is usually gradual and progressive;* it seems probable that, if Jeroboam had at once set up a worship, the object of which was directly opposed to Him whose Scriptures Israel recognised, revolt from his newly usurped government would have been excited rather than prevented. It appears, therefore, to me, that, when he called his calves "the ALEIM of Israel," he wished to have them considered as *representatives of the true God*, and insinuated that *the place and means* of worship were matters of indifference, whether Jerusalem or Bethel, the CHERUBIM or his own calves. And I think the inference is very strong, that if Jeroboam's two calves were intended as symbols of the Lord God of Israel, so were the CHERUBIM of the temple, of which those calves were corrupt imitations.†

* Nemo *repente* fuit turpissimus.

† "If the word מעגלי, as used in Psalm lxv. 11, and there translated "*paths*," denotes, according to its radical meaning, light and spirit in perpetual *circulation*, the term עגל, a *calf*, *young beeve*, or *steer*, may be an *emblematic* name given to this animal, as being, both to believers and heathens, a representative

Besides the CHERUBIC images which were placed on the mercy-seat in the holy of holies, the curtains and vails of the Tabernacle, and the walls, doors, and vail of the Temple, were painted or embroidered, with figures of CHERUBS.—(Exod. xxvi. 1. 31. 1 Kings vi. 29, 32. 2 Chron. iii. 14.) But these latter CHERUBS differed from the images in the holy of holies. For whereas the latter were, as we learn from Ezek. i. and x., figures with three heads and four faces, the former had only two faces, as we learn from Ezek. xli. 18, 19, 20; where, speaking of the wall of the Temple, he says, "It was made with CHERUBIM and palm-trees, so that a palm-tree was between a CHERUB and a CHERUB; and every CHERUB had *two faces*, so that the face of a man was toward the palm-tree on one side, and the face of a young lion toward the palm-tree on the other side: it was made through all the house round about."*

According to the hypothesis I have adopted, the LION-MAN was the emblem of the GOD-MAN,

of *fire*, that condition of the *heavens* in which the celestial fluid is in the most violent act of *circulation*, and which is the great *circulator*, the natural and mechanical spring, of all the action, motion, and circulation in the universe. Hence the golden *calves* of Aaron and Jeroboam were set up as secondary representatives of the First Person, (as we speak) of the ever-blessed Trinity, whose primary emblem was fire." *Parkhurst.*

* It should be remarked that the Cherub with two faces was in the outer Temple, and consequently was visible to all who

or, of IMMANUEL *God with us*." And the painted or embroidered CHERUBS on the doors, walls, and vail of the Temple, appropriated it and its services to Him, who, when "he spake of the temple of his body," thereby indicated that the holy place, its furniture and services, were shadows of what He was to be, to do, and to suffer, as the incarnate Saviour of the world. The union of the faces of the *lion* and the *man* in one head was a striking symbol of that Divine Person who is "perfect God and perfect man; equal to the Father as touching his God-head, and inferior to the Father as touching his manhood;—who, although he be God and man, is not two, but one Christ;—one, not by conversion of the God-head into flesh, but by taking of the manhood into God;—one altogether, not by confusion of substance, but by unity of person."

The *palm-trees* which intersected the CHERUBS, had also their symbolic relation to our Lord Jesus Christ. "The *straight* and *lofty* growth of this tree, its *longevity* and *great fecundity*, the *permanency* and *perpetual flourishing* of its leaves, and their *form* resembling the solar rays," from which characteristics its Hebrew name seems to be derived, "make it a very proper emblem of

entered it; while the triune Cherub was within the vail, invisible to every one. Thus the God-man became visible to man, while the Triune Jehovah dwells in the light which no man can approach.

the *natural* and thence of the *Divine Light.* Hence, in the holy place or outer sanctuary of the Temple, (the emblem of Christ's body) palm-trees were engraven on the walls between the *coupled* CHERUBS. Hence, at the feast of *Tabernacles,* branches of *palm-trees* were to be used, among others, in making their booths. Comp. Levit. xxiii. 40; Neh. viii. 15. Palm branches were also used as emblems of *victory,* both by believers and idolaters. The reason given by Plutarch and Aulus Gellius, why they were so used among the latter is, the nature of the wood which so powerfully resists incumbent pressure. But, doubtless, believers, by bearing palm branches after a victory, or in triumph, meant to acknowledge the supreme Author of their success and prosperity, and to carry on their thoughts to the *Divine Light,* the great conqueror over sin and death. (Comp. 1 Mac. xiii. 51; 2 Mac. x. 7; John xii. 13; Rev. vii. 9.*) And the idolaters, likewise, probably used palms on such occasions, not without respect to *Apollo* or *the Sun;* to whom, among them, they were consecrated. Hence *Baal Tamar*† was the name of a place in Canaan (Judges xx. 33;) and hence the *Delian* palm, consecrated to *Apollo,* was, from very ancient times, famous among the Greeks."

* See *Vitringa's* Ανακρισις Apocalypsios on this verse.

† From תמר the palm-tree. See *Parkhurst.*

Among the incidental references to the subject of the CHERUBIC emblems, I must not omit to notice Ps. xviii. 10; and 2 Sam. xxii. 11. The imagery in Ps. xviii, from ver. 8 to 14, is magnificent: it is borrowed from the descent on mount Sinai and the passage of the Red Sea, when the cloud, the usual token of the Divine Presence, disclosed to the senses of men the majesty of Him whom it represented. Read Bp. Horne's Commentary on the passage, who connects it with the resurrection of our Lord, according to the views of our Church in appointing Exod. xiv, which describes the passage of the Red Sea, to be read on Easter Sunday.

Amidst this magnificent scenery, it is said that JEHOVAH "rode upon a CHERUB and did fly; yea, he did fly (2 *Sam.* was seen) upon the wings of the *spirit.* ver. 10. He made darkness his secret place &c." "Here nothing can be plainer than that one of the conditions of the material heavens, namely, the *spirit,** is itself called a CHERUB, or *emblem of a Great One;* that is, of *the immaterial Spirit.*" May I not add, that the ascription of wings to the spirit, or wind, connects this primary emblem with its own symbol, the *eagle* in the CHERUBIC image?

There is another passage, in which, indeed, the

* The Targum explains רוח, the spirit, in this passage, עיעפא, the whirlwind. Comp. Ezek. i. 4, &c.

CHERUBIM are not mentioned by name, but which I know not how to interpret without a reference to them. In Ezek. vii. 20, &c., the prophet, in threatening utter desolation to his people, says, "As for the beauty of his ornament, He (JEHOVAH) set it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them," or, (*marg.*) "have I made it unto them an unclean thing." "And I will give it into the hands of strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My face (*Heb.* faces) will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it and defile it."*

The question which arises out of the above denunciation, relative to the present object of inquiry, is, what is to be understood by *the beauty of his* (Israel's) *ornament*, which was *set in majesty?* It is *contrasted* with the *images of their own abominations*, called *their detestable things;* by which I conclude that nothing can be meant but their idols, which, as appears by the following chapter, they had introduced into the sanctuary of Jehovah. This *beauty of his ornament* was to be *a prey* and *a spoil* to their enemies, and to be set *far from them*, or, treated

* This threatening was fulfilled by the removal of the glory of Jehovah, spoken of in the visions of the CHERUBIM, chapters i. and x.

as an unclean thing. It is distinguished from and yet is connected with God's "*secret place*," the adytum of the Temple. If then the beauty of his ornament, or the beauteous ornament of the Levitical worship, be contrasted with the idols which had been set up in the Temple of Jehovah, what can be contrasted with those idols but the CHERUBIC images, the hieroglyphic representatives of the true ALEIM to whose honour and for whose worship the Temple had been built.*

* If the word עדיו, translated "his *ornament*," be considered as the plural number of עד *to bear witness, in regimine*, according to the translation of other passages by Aquila, quoted by St. Jerom, and so be rendered WITNESSES, the evidence will be still stronger, that the grand *beauty*, the primary symbol, of the "*secret place*" of the Temple, as contrasted with the idols of Israel, and which was to be given up into the hands of the enemy, was the CHERUBIC symbol, the compound representative of the "THREE THAT BEAR WITNESS IN HEAVEN." עד is a witness or testimony, a person or thing which bears witness to some other person or thing. Comp. Ps. lxxxix. 37, where the *rainbow* is called a *witness*, עד, of the perpetuity of the Messiah's kingdom. And the various types and appointments of the Levitical worship are called *Testimonies*, as witnessing something *beyond* themselves, namely, *spiritual things*, or *the good things to come*. I can discover no reason why עדי in this passage may not be derived from עד, *beyond, further*, and so *to bear witness*, as well as from עדה *to put on as an ornament*. These *emblematic witnesses* had been indeed "set in majesty," while they remained symbols of the Divine Presence, and were surrounded by the cloud which rested on the mercy-seat; but were now to be polluted by being given up into the hands of the idolatrous Chaldeans.

Among the allusions to the CHERUBIC emblems, is the lamentation, or elegy, on the King of Tyrus, recorded in Ezek. xxviii. "In these elegies or lamentations," says Bp. Lowth,* "though the intent of the prophet be to denounce vengeance and punishment against these objects of Divine wrath, rather than to lament their misfortunes; and though he succeed in his aim of exciting terror instead of pity; yet the mournful nature of the subject fully corresponds with the title, and both the matter and the sentiments bear some degree of resemblance to the funereal songs. According to the custom which prevailed on those solemn occasions, the glory, riches, and power of the deceased are pompously enumerated; and thus, by contrasting his former prosperity with the present calamity, the effect is considerably augmented."

The passage in Ezek. xxviii. from its highly figurative character, and our ignorance of the history to which it relates, is of difficult interpretation. Whether the Prince of Tyre therein introduced to notice, be a single monarch, or a series of kings, from Hiram to the then occupier of the throne, may be a matter of doubt. But as a declension from true religion to gross idolatry, produced by a course of prosperity, and the

* Lectures on the Sacred Poetry of the Hebrews. Vol. ii.

spirit of pride which prosperity naturally engenders, is described in the elegy; perhaps the prophet had in his eye the succession of kings to which I have referred. It has been conjectured that the reigning prince was *Ethbaal,* whom Josephus calls *Ithobal.* (See 1 Kings xvi. 31.) Ithobal was king of Tyre when Nebuchadnezzar besieged that city, as we learn from Josephus.* It is unlikely that Ethbaal, whose very name carries in it evidence of the most shameful idolatry, had ever been a believer in the true God, so as to answer to the description of the prophet in the former part of his elegy. But if we look back to the days of Solomon, we find on the throne of Tyre, a prince who acknowledged Jehovah, and who appears to have been a worshipper of the Lord God of Israel.

Let us now attend to Ezekiel's elegy. The opening words, ver. 12, Bp. Horsley renders, after preceding commentators and the LXX, "Thou art the seal of exact likeness, full of wisdom and perfect in beauty." If the reference be, as I have supposed, to the state of Tyre at the commencement of the Dynasty, of which Hiram was the second in succession, the verb understood should be in the past tense; "Thou *hast been* the seal, &c." "In this place," the Bp. continues, "the allusion, as appears from

* Lib. x. Cap. 2. See also *Poli Synopsis in Ezek.* xxviii.

the following verse, is to the similitude of God in which Adam was created. So the ancient kings of Tyre, for their power, wealth, and external grandeur, were images of God, like the engraved resemblance on a seal, or the impression of the seal." May I not add that the resemblance between the creation-state of Adam, and that of the former kings of Tyre, had a relation to their piety, and to the worship of the true God? In the reply of *Hiram* or *Huram*, to the request of Solomon, there is such a recognition of the true God, "the Lord God of Israel who made heaven and earth," as seems to mark the piety of his character. See 1 Kings v. 1—7; 2 Chron. ii. 1—12.

If, then, the account of the Tyrian monarchy in its first stage be illustrated by the state of man as created and placed "in Eden, the garden of the Lord;" if another allusion immediately connected with this, intended for the further illustration of the subject, be introduced; and if that other allusion can be referred to any paradisiacal object that is suited to the Prophet's purpose; it is natural to confine the attention to such an object, Now this appears to be the case with respect to the allusion in ver. 14. "Thou art," or rather, thou *hast been* the anointed *Cherub* that covereth;" or perhaps, as Bp. Horsley renders the words, "I have made thee the anointed overshadowing CHERUB." If then we may consider that

the Tyrian monarchs are here compared to the CHERUBS on the east of Eden, the comparison may shed some light on those symbolic figures.

It will illustrate the *etymology* which we have assigned to the name CHERUB. For in what could the resemblance between the CHERUB and the Tyrian kings consist but in the magnificence and power of the latter, while they maintained the character which the Sacred History has ascribed to Hiram? "I have made thee like THE CHERUB," i. e. the representative of THE GREAT ONE,* in dominion, power, and grandeur. But however this be, yet if the exposition above given of this text be just, it will of itself show, that the ideal import of the word CHERUB was well understood in the time of the prophet *Ezekiel*, not only by the Jews, but also by their Gentile neighbours.

The comparison, thus interpreted, will also shed light on the *design* of the symbolic figures on the east of Eden. The attribute of "*covering*" or shelter ascribed to the princes of Tyre, and to the CHERUB to whom they are compared, has a relation to the *covering* or shelter of the

* "This interpretation," says Parkhurst, "is confirmed by the Targum" on the passage, which runs thus:—את מלך למלכו ויהבית לך רבותא מרבא, Thou (art) a king made GREAT, or exalted to a kingdom, and I have given to thee GREATNESS." The root רב which is employed in the compound כְּרוּב, is, with the Chaldee variations, the word used for the adjective [illegible] the substantive GREATNESS in this quotation from th[illegible]

CHERUBIC wings. Protection and comfort are the ideas which the emblem conveys. This attribute identifies the CHERUBS of Paradise, if to these the allusion be made, with those on the mercy-seat,* and with every other edition of the same emblem. It excludes the several hypotheses which explain the CHERUBIM, as symbolizing angels of vengeance, the ensigns of the camp of Israel, the four evangelists, or any other modification of the Gospel ministry. It must leave, I apprehend, the interpretation adopted in these pages in undisputed possession of the symbol.

This interpretation derives further confirmation from the allusion which Ezekiel has made to *the Temple* of the CHERUB, or of the idolatrous king who there claimed to be the CHERUB, and received Divine honours as a God. (ver. 2.) It appears that there was at Tyre a "holy mountain," spoken of ver. 14 and 16, called "the holy mountain of the ALEIM;" and a temple, called, ver. 18, "*his*," the idolatrous monarch's "sanctuaries." What is more probable than that these sanctuaries were built by Hiram, in imitation of the Temple at Jerusalem, and were furnished with CHERUBIM like those which he himself by his workmen prepared for Solomon; and

* Alluditur ad CHERUBIM Templi Salomonis, qui erant vastæ [illegible] et propitiatorium tegebant alis suis. *Houbigant ad* [illegible] *ted by Bp. Horsley.*

that the precious stones,* mentioned ver. 13, were employed in ornamenting his "tabernacle."† This temple, which we suppose to have been dedicated by the pious Hiram to the honour of the Lord God of Israel, was now profaned by the worship of a blasphemous apostate, whose destruction the prophet predicts, assigning the idolatrous worship he impiously received for himself, as the cause of the threatened calamities which were coming upon him.‡

"There is mentioned by Philostratus a remarkable heathenish imitation of the Divine appearance which is described in Exod. xxiv; or rather, of that in Ezek. i. 'Philostratus,' says my author,§ 'observes that there was in the royal palace at Babylon a room *vaulted like a heaven,* and adorned with *sapphires of the colour of heaven,* with images of Gods placed aloft, and appearing, as it were, in the air; that the king was wont to give judgment there, and that there were four golden *Charms,* hanging down from the roof, called *Tongues of the Gods.*¶ What can we think all these things were contrived for, if it were not that these men thought that, by these means, the judgments of the kings would become

* See *Horsley on ver.* 13.

† מסכת

‡ See Prideaux's Connection. Part i. *pp.* 114, and 693.

§ Daubuz on the Revelation. Chap. xxi. 20. *p.* 1007.

¶ Ιυγγες·

Divine oracles, and be so esteemed by their subjects? It appears evidently that such preparations and ornaments in the presence chamber, or judicial court, of a king, were absolutely like the *Adytum* or *Sanctuary of a Deity*, which was thought to give out true oracles, at least as far as we can guess by those slender accounts we have of them.'" Thus far my author. And was not this idolatrous pageantry of the Babylonish kings evidently stolen from the GOD-MAN over the CHERUBIM in the holy of holies, from whom true oracles did indeed proceed? (Comp. Exod. xxv. 22. Num. vii. 89. Ezek. i. 26.) And will not the above cited account throw some light on Ezek. xxviii. 17, where we find the impious Prince of Tyre, after he had set up for a God, *in the midst of the stones of fire*, among which we find the sapphire, ver. 13?"*

But among all the incidental notices of the CHERUBIM found in the Scriptures, none strikes my mind so forcibly, or seems to me so conclusive, as the manner in which St. Paul has introduced them in his Epistle to the Hebrews, chap. ix. 5, &c: I transcribe the passage.

"Then verily the first" (*covenant*) had also ordinances of Divine service and a worldly sanctuary. For there was a tabernacle made, the first (or, there was a first tabernacle prepared,

* *Parkhurst* on the word כפר.

viz. the outer one) wherein was the Candlestick, and the Table, and the shew-bread, (*Heb.* bread of the faces) which is called the Sanctuary. And after the second vail, the Tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant. And *over** it the CHERUBIM OF GLORY, *shadowing* the mercy-seat; of which we cannot now speak particularly." Heb. ix. 1—5.

Let me request your attention to the connexion in which this description of the Tabernacle and its furniture is introduced,—to the manner in which the CHERUBIM are spoken of,—and to the office which is assigned them.

The subject, for the illustration of which this description of the Tabernacle and its furniture is introduced, is the Priesthood and Intercession of Christ, by means of a comparison with what the Jewish high priest did on the great day of atonement. The outer Tabernacle with its furniture represented what our Lord was to be, to do, and to suffer *upon earth;* while the inner Tabernacle, the holiest of all, was designed to exhibit his state and office *in heaven.* See ver. 24. "Christ is not entered into the holy places made with hands,

* Not *under* it as its supporters.

but into heaven itself, there to appear in the presence of God for us." Had the Apostle written in Hebrew, he would have said, *before the faces of* THE ALEIM.*

Mark the manner in which the CHERUBIM are spoken of. The Apostle calls them THE CHERUBIM OF GLORY. Is this august title ever given to angels, or to any other servants of HIM who is emphatically and alone the "King of Glory?" The exhortation of the Psalmist (Psalm xxix. 2.) seems to be a proper introduction to our meditation on the words of the Apostle; "Give unto JEHOVAH the glory due unto his name; worship JEHOVAH in the beauty of holiness," (or, *marg.* "in his glorious sanctuary.") Is it said, that the CHERUBIM were graven images, and that He hath declared that He will "not give His glory to another, nor His praise to graven images?" We reply, It is HIS glory and not *theirs* which we celebrate. We claim glory as their attribute in the same sense in which we ascribe *mercy* to the covering of the ark on which they stood. God is alone the source and giver of glory, as the sun is of light.

* It is so rendered in the Heb. New Testament. "The Jews have employed very near the same ideas that the Christians use in speaking of the three Persons of the Blessed Trinity; for they conceive in God פנים faces, and חויות subsistences, which [illegible] persons, as one may see in Sepher Jetzirah." *Allix's* [illegible] p. 172.

His glory may irradiate other things, but their radiance, like that of the moon, is borrowed and faint. Hence St. Stephen calls the God of Abraham "the God of glory;" and the appropriate title of the Second Person, so to speak, in the Old Testament, is "THE GLORY JEHOVAH," or "THE GLORY OF JEHOVAH." In the New Testament He is "*the glory of the Father*," or "God OF God, Light OF Light, very God OF very God." In all these characteristics there is, as I conceive, an allusion to the material light, the irradiation of which furnishes the primary idea of the word *glory*, and which emanates from and is consubstantial with the sun. (Comp. James ii. 1. Rev. xxi. 11—23.)

If it be still maintained that THE CHERUBIM OF GLORY on the mercy-seat were designed to be symbols of men or angels, I would ask the patrons of this opinion, what connexion angels or men can have with the subject, in the illustration of which the Apostle is engaged in the chapter in which he introduces THE CHERUBIM OF GLORY? What have they to do with the priesthood and intercession of our great High Priest? If *this* interpretation of the symbol be admitted, every article which the Apostle has specified will be found to have a direct connexion with his subject, except that for which, if we may judge by the epithet he has adopted, and the place of honour

his catalogue where he has introduced it, he claims the chief prominence and dignity.

But let us attend to the office which the Apostle has assigned to THE CHERUBIM OF GLORY. He says, they overshadowed, *viz.* with their wings, the *mercy-seat*. Now that mercy-seat is "the throne of grace." Thereon was sprinkled annually the typical blood of atonement, and the high priest appearing before it personified our Lord Christ "appearing *in the presence of God* for us." What then could be the meaning of this symbolic shelter, but the patronage or sanction, afforded by the Persons of the Godhead, to the thing signified by the mercy-seat and its appropriate service? The overshadowing wings seemed to say, what the voice from heaven afterwards declared, "This is my beloved Son in whom I am well pleased;" or we may consider them as bearing, symbolically, the testimony of THE THREE WITNESSES in the hieroglyphic *heaven* of the temple, that "God hath given unto us eternal life, and that this life is in his Son."*

* "The Cherubim are called by *Irenæus* τα χερουβιμ τετραπροσωπα (ζωον is the substantive) *the animals with four faces;* and he says farther προσωπα αυτων εικονες της πραγματειας του υιου του Θεου· *These* PERSONS (as the Greek word properly signifies) *were resemblances* of, or, *served to describe, the dispensation of the Son of God,* in other words, *the Christian Œconomy.*" Irenæus. *p.* 221. *Ed. Grabe.* Quoted in *Dr. [illegible]'s Elihu* 39

But if THE CHERUBIM OF GLORY must be considered as symbols of angels or men, what interpretation shall we assign to the *overshadowing* of the mercy-seat by their wings? Shall we say that the sanction of angels or men to the great work of atonement and intercession was in any respect necessary? God forbid! the mind turns from the thought with abhorrence of something bordering on blasphemy as connected with it. To GOD was the atonement made; in HIS *presence* is the intercession offered; and it is HIS SPIRIT alone that can effectually testify of our interest in "the one perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

If my friend concedes, what I believe is universally admitted, that the most holy place of the Mosaic Tabernacle and of Solomon's Temple was the symbol of *heaven*, the residence of the Divine Majesty to which *our* adorable high priest is ascended; and that the appendages to that inner sanctuary, after the second vail or curtain, had an exclusive reference to *heavenly* things; then I think there can be little doubt left on his mind respecting the symbolical intention of the CHERUBIM. It was *in the outer sanctuary* that the typical blood was *shed*, that the holy incense was *ignited*, and that the seven branched golden candlestick *diffused its light*. And [illegible] that the true Lamb of God was *sac*[illegible]

the incense of his atonement was *prepared,* in order that the blood of his sacrifice, and the merit of his atonement might be presented, by Himself, before the *Presence* (*Heb.* the faces) of Jehovah; and it is also in the church *without* the vail that the sevenfold Spirit of grace, of which the golden candlestick was the emblem, enlightens and quickens the souls of sinners.— In the most holy place, there was only the ark of the covenant with its contents and appendages, of which ark the propitiatory and CHERUBIM were the most important parts. And in like manner, in *heaven,* which the sanctuary within the vail represented, the Triune Jehovah and our great interceding High Priest are the only parties officially connected with the great transaction to which the ark of the covenant related. *There,* evangelists, or other human agents, as such, have no assignable place: *There,* though angels surround the throne, they have no part to act but that of adoration and praise. They cannot, without impiety, be placed in the midst of the throne of God, the mercy-seat on which He sits. "Unto the angels hath he not put in subjection the world to come, whereof we speak." Heb. ii. 5. Comp. chap. ix. 1, &c.

Jehovah is said, in several passages of Scripture, [illegible]viz. 1 Sam. iv. 4. 2 Sam. vi. 2. 2 K. xix. 15. [illegible] Ps. lxxx. 1. & xcix. 1.) to sit or [illegible] the CHERUBIM; but in the Hebrew

there is no preposition in either of these passages. The verb signifies to *inhabit;* and because the CHERUBIM were symbols of the Divine Presence, they are spoken of as *inhabited* thereby.* In like manner the ancient heathen considered their idols as the residences of their Deities. They did not suppose that the wood or stone, the gold or silver, of which their idols were composed, was itself the divinity; but that, being consecrated as representative figures, they became the shrine of the Divine Presence. This explains the cause of

* Finis fuit, ut habitaculi vicem præstarent Cherubini, quo Deus veluti quiesceret, et ratione peculiari se præsentem exhiberet. Cherubinos hunc usum præbuisse, sat constet, quòd Deus inde responsa tam frequenter ederet, omnes (religioni vacantes) vultus ad sanctum sanctorum verterent, et titulus ille, הכרובים יושב *habitans Cherubinos,* aut *Cherubinorum incola,* Deo sæpissimè tribuatur. Sic phrasin illam transfero, quòd LXX vocem יושב, cum aliis vocibus ab eâ radice pullulantibus, per οικεω, ενοικεω, κατοικεω, παροικεω, aut κατοικιζω, variis in locis interpretantur. Deinde illæ voces Hebraæ nec *inter* nec *super* satis exprimunt, sed interpretes plerique voces illos suo e sensu interponunt. Præterea: vox illa יושב, cum vocabulo locum aliquem indicante constructa, non *sessorem,* sed *habitatorem,* aut *incolam,* penè semper notat. Exemplo sint, יושב אוהל *habitans tentorium,* Gen. iv. 20. יושב ארץ *habitans terram,* Gen. l. 11. יושב ההר *habitans montem.* Jud. iii. 3. יושבי קעלה habitantes Çhilah, 1 Sam. xxiii. 5. יושב ציון *habitans* Sionem. Hisce locis aliisque similibus inductus יושב הכרובים habitan[illegible] binos reddo. *Spencer de Legibus Hebr. Lib.* iii. *p.* 2[illegible] learned Author then proceeds to strengthen this [illegible] by proving, from Porphyry, Arnobius, and St. [illegible] the heathen had similar notions in relation to the [illegible] their fictitious deities.

alarm among the Philistines, when the ark of Jehovah, with its CHERUBIM, was brought into the camp of Israel: They said, "The Aleim is come into the camp." And they said, "Woe unto us; for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty Aleim. These are the Aleim that smote the Egyptians with all the plagues in the wilderness." 1 Sam. iv. 5—8.* This also sheds light on the conduct of the Israelites in the affair of the golden calf. Moses was withdrawn from them, and they despaired of his return. He had hitherto been a vice-God among them. By his absence they felt themselves deprived of guidance and protection; and therefore said to Aaron "Up, make us Aleim which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." They asked for a representative of the Aleim, who might be to them what the inspired prophet had hitherto been. Aaron complied with their request and produced the calf.†

* So *Buxtorf*, quoted by *Spencer*, *Lib.* iii. *p.* 262.

† Spencer. *p.* 263. So also in another place: Buxtorfius de arca, nube, aliisque præsentiæ Divinæ tesseris, sic loquitur: Deus hac ratione præsentiam suam in V. T. testificari, illius ruditati et insaniæ se accommodaret, et illos quasi et limites contineret, atque ab omni idolo- Nisi enim visibile et sensibile aliquod signum haberent, vel non credebant Deum sibi esse præcilè ad idololatriam prolabi poterant: quod vel ex

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